Twelve Masterly Addresses

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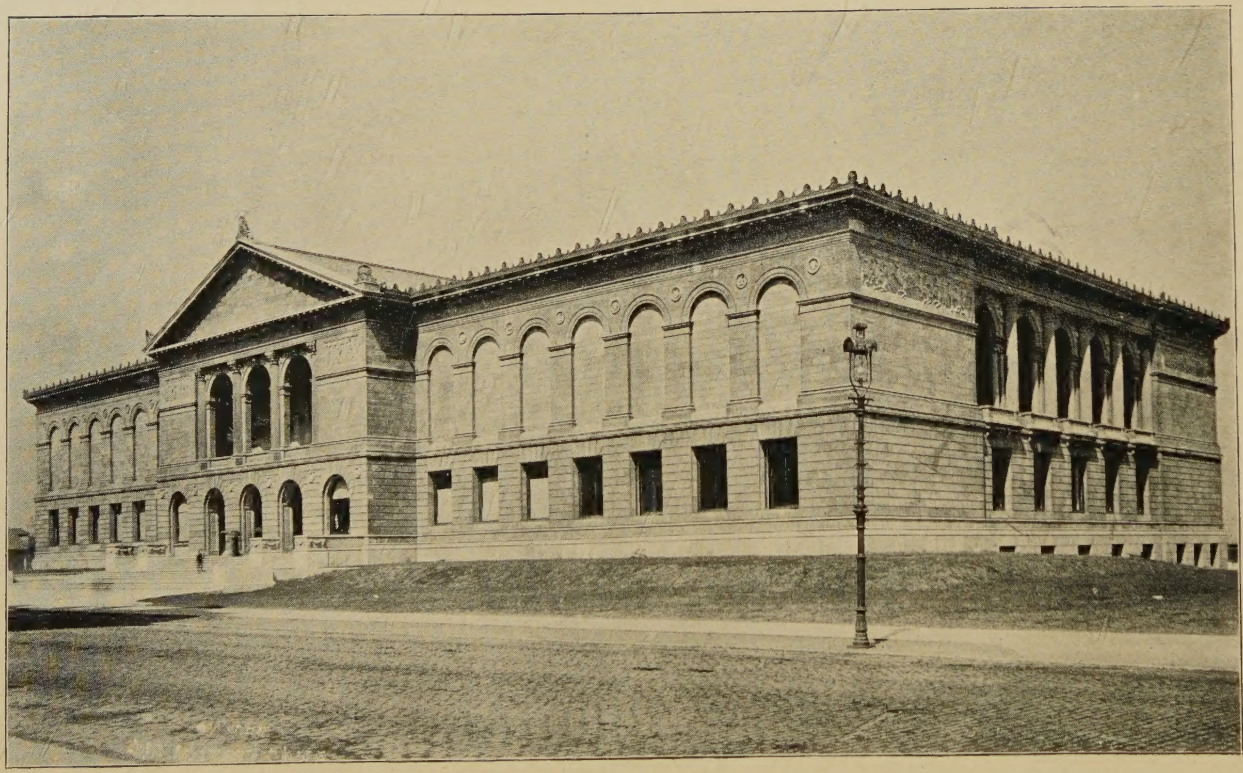

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ADDRESSES

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GENERAL MISSIONARY CONVENTIONS

OF THE

CHURCH OF CHRIST

HELD AT

CHICAGO, IN SEPTEMBER, 1893

CHICAGO
S. J. CLARKE
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TO THE

Disciples of Christ

THROUGHOUT THE WORLD THIS VOLUME

IS DEDICATED.

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WORLD'S CONGRESS COMMITTEE OF DISCIPLES OF CHRIST.

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Preface.

When the history of this century shall be written, the World's Columbian Exposition and the World's Congress Auxiliary will have prominent mention. The first set forth on a scale more stupendous and magnificent than had ever before been attempted the material progress of the race. The other was a presentation, on a scale equally comprehensive, of its intellectual, moral and spiritual advancement.

Under the direction of the World's Congress Auxiliary were held a series of World's Congresses of Religion and a World's Parliament of Religions. In the Parliament of Religions, the adherents of many faiths met in friendly conference, for a comparison of views and to acquire new truth. In the Congresses of Religion, each division of the great host of believers set forth its own distinctive history, principles and aims.

This volume contains the addresses delivered before the World's Congress of the Disciples of Christ, September 13 and 14, 1893; also four addresses delivered before the General Missionary Conventions of the Disciples, held at the close of their congress.

These great convocations were never surpassed

—never equaled—among the Disciples, either in point of numbers attending or enthusiasm, and the addresses presented are the ripe fruitage of their half-century of thought and effort for the restoration of New Testament Christianity. They are able discussions of great living issues, are worthy of careful study, and for this reason are treasured in permanent form in this memorial volume.

This publication was ordered by the General Christian Missionary Convention, and left in charge of the Local Committee of the World's Congress of the Disciples. To the best of our ability we have discharged our task, and have arranged with the publisher that a certain amount from the sale of the book be paid into the treasury of the Board of City Missions of Chicago for the establishment of missions in this city.

We commend this volume to our brotherhood, believing it will be not only a valuable souvenir of our congress and missionary conventions, but an inspiration for good wherever it goes.

J. W. ALLEN, *Chairman Local Committee.*
N. S. HAYNES, *Secretary.*

H. W. Everest.

THE FIRST CENTURY OF THE CHURCH OF CHRIST

H. W. EVEREST, LL. D.

The highest use of this great Columbian Exposition is to be found, not in its industrial, national and international results, but in its demonstration of man's value; of his value as he stands in nature's vast Machinery Hall and lays his hand on all physical forces; of his value as the arbiter of his own social and moral destiny; of his value in the sight of God.

It is common to magnify the worlds above and below us, but to look at man through the small end of the telescope, and to make him appear as far away and as insignificant as possible.

With some, he is merely an animal; with others, only a calculating, sentient and rational machine—a reptile the most savage, a mechanism the most dangerous, a freak of nature, the sport of storms, the victim of disease and death, the food of worms.

In the White City, in the Anthropological Building, and in the southern portion of the gallery, may be found Prof. Ward's collection of animal specimens. Here you will find a glass case filled with monkeys and anthropoid apes, and in one corner of this case their majesties the orang-outang and the gorilla, beast-like and hideous to the last degree. This is the highest honor to which these magnates of the animal kingdom have ever attained, nor could they have attained to this if man had not prepared and placed them there.

This is their exposition, all the rest is man's. Is it possible that man is only an animal? Walk through the great

Fair and see for yourself how wide and deep a gulf yawns between the animal and man. Is it possible that a few ounces of fatty substance called brain matter, whether white or gray, whether sprinkled with a little phosphorus or not, are the source of all the thought and power manifested in the art and science of man?

Walk through the Exposition buildings and thank God that you are a man and not a mere machine. Is it possible that man shall perish at the going down of his sun and that the gloom of an eternal night shall never be lifted from his grave?

Again, go through that wonderful city, consider the high thoughts, the deep feelings, the almost divine conceptions manifested on every side—engine and steamship, paintings and statuary, libraries and educational exhibitions—and tell me, is it not absurd that God should lavish on man all this wisdom and power; that God should fill man's soul with all these high ambitions, these divine longings, and then to permit all to perish in death? Nay, in yonder Exposition there are ten thousand demonstrations that man was made in the image of God and is the heir of all the ages.

Nor can we suppress the companion thought that the world itself is a sublime exposition of God's recognition of man and love for him. Walk through the earth; stand beneath the open sky; listen to Nature's voices—the songs of the birds and the thunder's roar; read the lessons of science written on leaf and rock and gleaming from dewdrop and glowing sun; consider all the sweet and tender relations of human life—mother, wife and home; feel rising from the depths of your own soul emotions of beauty, sublimity and heroism, longings for truth and love, and yearnings for eternal life and eternal progress; but all this God has wrought; all this God has given.

As far as the sky, jeweled with blazing suns, is superior to man's mimic domes arched with bands of steel; as Niagara with its mighty waters and rainbow crown is grander than the fountain with its electric lights; as suns and systems swinging through eternal ages and forever "singing as they shine, the hand that made us is Divine," are more sublime than all the

enginery of the White City, so is God's demonstrations of man's value infinitely greater than anything man can do.

If in all this God has manifested His regard for man, would He not do somewhat more, somewhat more to meet the higher wants of the soul, somewhat more to answer the questions of his own prompting, somewhat more to purify, somewhat more to beautify the human spirit, somewhat more to assuage human sorrow, to destroy the fear of death, to lift the clouds which hang over the grave, and to give assurance of unending life and deathless love?

And this somewhat more we have in the Holy Scriptures, in the religion of Jesus Christ, the only religion possible to enlighten the men of the nineteenth century; the only religion that is uplifting the nations; the only religion that honors God and crowns man with glory and immortality.

The agencies through which God would bring to man the spiritual renovation are all embodied in the kingdom of heaven, the kingdom or church of Christ, "the Church of the living God, the pillar and ground of the truth."

I ask your attention to the kingdom of heaven as a great fact, as an actual existence among men, as something most wonderful in its conception and still more wonderful in its realization.

Moses, before he laid down the scepter, pointed to the coming Messiah, to a prophet like unto himself, mediator, law-giver and ruler. Israel's greatest poet spoke of one who should sit on David's throne and at the right hand of God. Daniel, standing among the ruins of ancient empires and with the horoscope of coming ages before him, said: "In the days of these kings shall the God of Heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms and it shall stand forever."

John the Baptist proclaimed that the kingdom of heaven was at hand. The young carpenter of Nazareth had a divine conception of this kingdom, and no thought of man can ever equal the sublimity of that conception: a kingdom not of this world, yet including all nations—a dominion over the hearts and consciences of men; a kingdom of truth and love; a king-

dom universal and eternal; a kingdom which He would found in His own ignominy and death, and the scepter of whose authority He would never lay down.

While to all outward seeming He was but a wretched Jewish peasant, without a soldier at His beck and without a single denarius to pay for His burial, when as yet not a word of His teachings had been written, and while the blood was trickling down His face from the many wounds of the mock crown of thorns, to the scornful question of the Roman governor, "Art thou a king?" He said: "I am a king, and hereafter you shall see the Son of Man seated at the right hand of power and coming in the clouds of heaven."

In answer to Peter's confession that He was the Christ, the Son of God, He said: "On this rock I will build my church, and the gates of hell shall not prevail against it." And yet He died on a Roman cross, He was buried in a borrowed grave, a great stone was rolled to the door of His sepulchre, His mother's heart was pierced through with many sorrows, and His few Disciples were scattered abroad.

Miraculous though it be, this conception of the Nazarene was more than realized. On that memorable day of Pentecost, the Disciples at Jerusalem were all with one accord in one place. There was a sound as of a rushing, mighty wind. The Holy Spirit came in baptismal power and testified with tongues of flame that God had made that same Jesus both Lord and Christ.

This was the inauguration of the kingdom of heaven. The prophetic utterances and symbols were fulfilled, the long ages of preparations were justified, the human cry for grace and mercy was heard, and three thousand conversions signalized this auspicious beginning.

Is Jesus a king? He reigns more gloriously than did Cæsar or Napoleon. Has He a kingdom? Millions of subjects bow the knee before Him and submit to His sway. Is His kingdom universal? He rules from shore to shore and from zone to zone. Is His dominion an everlasting dominion? It will be as lasting as the beatitudes of the Sermon on the Mount, and cannot perish until truth and love shall die. The

miracle of His kingdom is only less than the miracle of Christ Himself.

My theme, thus introduced, "The First Century of the Church of Christ," I shall discuss not as a matter of church history, but as related to the religious movement with which myself and nearly a million of my brethren stand identified.

The first Christian century is the beginning corner where we must place our theodolite if we would measure correctly the boundary lines of heaven's kingdom. It is the *pow sto* where we must place our fulcrum if we would effectively use the lever of the Gospel. It is the center whence streams forth the light of revelations over all the past and all the future, and around which all Bible truth revolves in more than astronomic harmony. That the first Christian century was all this and more is evident from several points of view.

First. This century was the period of inauguration and confirmation. When did the kingdom of heaven begin on earth? Not when Daniel said: "In the days of these kings will the God of Heaven set up a kingdom;" not when John the Baptist proclaimed: "The kingdom of heaven is at hand," for the least in the kingdom of heaven was greater than he; not when Jesus said: "On this rock I will build My church;" not when the dying malefactor prayed: "Lord remember me when thou comest in Thy kingdom." Jesus was not exalted to the right hand of power until He had suffered the humiliations of the scourge and the cross, and not until He had conquered death and hell did He enter heaven leading captivity captive.

The kingdom of heaven was not possible until it was announced on earth that "God had made that same Jesus both Lord and Christ." Prophets and Apostles bear witness that Jerusalem was the place and the last Jewish Pentecost the time. Isaiah predicted that the law should go forth from Mt. Zion and the word of the Lord from Jerusalem.

Peter declared that Joel's prophecy concerning the last days began to be fulfilled on that Pentecost, and that that was the beginning of the new dispensation. Thence forward in the sacred history the kingdom of heaven is referred to as an accomplished fact; sinners "are translated from the king-

dom of darkness into the kingdom of God's dear Son," and saints rejoice in the kingdom and patience of Jesus Christ.

This position in regard to the beginning of the church of Christ is impregnable. All that preceded, whether it be the law of Moses, the utterance of the Prophets, or the work of Jesus, was but preparatory, while all that followed, under the guidance of the Apostles, was but a development and confirmation of its power.

Moreover, this century was the heroic age of the church—heroic like that of a nation when it declares its independence and sovereignty and makes that declaration good in successful warfare. The Christ had been humiliated and exalted—crowned with thorns and crowned with glory. His kingdom had been proclaimed by the Holy Spirit sent down from heaven. It was to be sustained by the power of truth and the attractions of divine love. Its conquests were to be won, not by the sword, but by the preaching of the Gospel.

Will this new and unique kingdom of the Nazarene stand? Will it increase? Will it triumph? The first hundred years gave proof that it would stand, that it would break in pieces all other kingdoms and endure forever.

A second point of view presents the first Christian century as the culmination and explanation of all that had gone before in the history of redemption. As the geological ages with their rising series of living forms were without meaning till man appeared, so Jewish laws and institutions have little meaning except as they stand revealed in the light of the Gospel.

What was the meaning of sacrifice? It seems obscure and heathenish till we see "the Lamb of God that taketh away the sin of the world." What the meaning of the Mosaic tabernacle and its priestly services? None until we see its mysteries illumined by the correspondence between type and anti-type. Even some of the parables of Christ are not intelligible except in the light of subsequent facts: The sower who went forth to sow and who gathered a harvest according to the condition of the soil; the mustard seed and the full-grown tree; the king who went into a far country to receive a kingdom and to return.

The results of this century fully justify the facts of redemption, the divine love, the humiliation of Jesus, the ministry of angels, the mission of the Holy Spirit, the garden and the cross, the darkness and the earthquake, the resurrection and the ascension, the mission of the Apostles and the Saviour's prediction of their triumph over all opposition. If the Bible student shall master the history of this century, the past will be clear and the future glorious.

A third consideration of much importance is the fact that during this century the church was under the miraculous guidance of the Holy Spirit. Jesus promised His Apostles and their immediate followers the baptism of the Holy Spirit. He told them that He would send them another comforter, even the spirit of truth, whom the world could not receive.

He commended them to wait at Jerusalem until they were endued with power from on high. He left the elements of His kingdom in chaotic conditions; Jewish ritual and prophecy were the only historic facts not yet built into the scheme of redemption; the sublime truths which He had taught rested only in the memories of a few devoted Disciples and were liable to perish utterly.

His sun had been obscured at noonday and had gone down in blood; His followers were disorganized and dispersed. It was at this juncture, when all things seemed to be at the worst and needing more than ever before His presence, that Jesus was taken from the earth.

But the Spirit was to come and bring order out of this chaos. It was to lead the Apostles into all truth, to convince the world of sin, of righteousness and of judgment, to follow the Apostles with signs and wonders, with demonstrations and with power.

The church of the first century was under the immediate supervision of the Holy Spirit. In fulfillment of the Saviour's promise it came upon the waiting Disciples with baptismal power. Peter and the other Apostles spoke the Gospel as the Spirit gave them utterance

It was the source of wisdom, determining the matter and form of the Gospel proclamation, opening the door to the Gentiles, settling the question of difference between Jews and

Gentiles, edifying the church through spiritual gifts, interpreting the Scriptures, directing the movements of evangelists, and disclosing the future.

It was the source of power; power to heal the sick, cast out demons and raise the dead; power to confirm the Word with miraculous manifestations; power to organize the church, determine its officers, its sacraments and its methods of worship and work.

Let it also be emphasized that the miraculous presence and power of the Holy Spirit were peculiar to the Apostolic age, to the first century of the church. The only authentic record of such supernatural phenomena is in the New Testament. In the earlier and later Christian fathers, fact and fable are so intermingled that human wisdom cannot separate them. It is beyond controversy that no miraculous endowments are now in possession of the church.

Such supposed manifestations now, whether public or private, whether in a Quaker meeting or a camp-meeting, whether prophesied by Christian scientist or faith healer, and whether of Protestant or Roman Catholic endorsement, are a delusion and a dishonor, are of man or the devil, are modifications of epilepsy or hypnotism, and originate in weak heads or in wicked hearts.

As nature began in miracle, but now stands in the clear light of science, so did Christianity begin in these superhuman phenomena, but it now moves on under the guidance of beneficent law.

If any one claims the baptism of the Holy Spirit, let him speak with tongues; if he arrogates to himself the authority of Jesus, let him prove his apostleship by presenting his miraculous credentials; if he claims to be the vicegerent of Christ and lords it over God's heritage, let him show that Heaven confirms his word by signs and wonders following.

These pretenders, these fanatics and cranks, male and female, with their lying relics and mock miracles are descendants of Jannes and Jambres, who withstood Moses, and are a disgrace to the church of the nineteenth century.

A fourth proposition is a logical inference from what I have said. The Christianity and the church of this first cen-

tury, as revealed and perfected by the Holy Spirit, are presented as a finality.

Now for more than eighteen hundred years the heavens have kept silence, a silence not again to be broken until the trump of God shall sound and the dead shall rise.

What God has done cannot be improved upon. It has no deficiencies and no redundancies, and hence the apoplectic curse falls upon him who shall add to this finished work, or who shall dare to take from it. There can be no need of change in any respect since God and man, sin and righteousness, heaven and hell are forever the same. No authority has been delegated to any man, pope or council to amend or abolish any portion of this perfect system. It is the anti-Christ, that hierarch of heresy, that has presumed to change times and laws.

These are the "last days," the last dispensations of the grace of God. We are to contend earnestly for the faith which was once for all delivered to the saints. The Pauline anathema is terribly conclusive: "Though we or an angel from Heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed." "As I said before, so say I now again: if any man preach any other gospel unto you than that ye have received, let him be accursed;" and this anathema comes not from the vatican, but from the throne of God.

"All flesh is as grass, and the glory of man as the flower of the grass; the grass withereth and the flower thereof falleth away, but the word of the Lord endureth forever; and this is the word which by the Gospel is preached unto you."

This brings us logically and relentlessly to a fifth point of view, to the all-important conclusion that the first century of the Church of Christ, that the inspired record of this century left us by the Holy Apostles and evangelists who were under the guidance of the Holy Spirit, is the only source of authority in religious matters.

"The Bible and the Bible alone is the religion of Protestants." Everything must be measured and approved or disapproved by the Divine standard of the New Testament. If

creed and dogma, if sacrament and ritual do not agree with these Scriptures, it is because there is no light in them.

What question can be greater than this one of religious authority? Who can forgive sins? Who can give commands which reach forward into eternity? Who can bind the conscience? Who can establish law for the day of judgment? Who can decree ordinances and governments for the church? And on whose rod and staff shall we lean as we go through the valley and shadow of death?

The risen Christ said, "All authority in heaven and in earth is given unto me; go ye therefore."

To the Apostles this authority was delegated, but to none others. Episcopacy and papacy alike are unsupported pretensions; the chain of succession lies in broken fragments which cannot be welded, nor is it linked to the throne of Christ.

Councils, whether ecumenical or otherwise, and assemblies, whether general or provincial, are without legislative authority, for a voice has come to us from the excellent glory, "This is my beloved Son; hear ye Him."

Nor has any man or class of men been authorized and inspired to interpret the New Testament for the rest of the world. That is no revelation which requires another revelation to reveal it. God has not put into the hands of any mortal man such an instrument of oppressions.

The assumption that He has done so has been productive of evils the most tremendous; it has divided christendom into hostile sects and united church and state; it has built up great systems of priestcraft and converted the institutions of religion into sources of revenue; it has drawn up creeds and enforced them with the sword; it has kindled the fires of martyrdom and invented the horrors of the Inquisition; it has persecuted churchman and dissenter with equal ferocity, and drenched many a battlefield with fraternal blood.

Notwithstanding pope or priest, creeds or ecclesiastical anathemas, every man has free access to the Word of God. Not only may every man interpret for himself, but he must do so and will do so; for thought is eternally free, and neither men nor devils can put it in chains.

This right and duty of every man and church to come to the New Testament as the only source of authority this side of the throne of God has made it necessary that this shall be a science of interpretation. Coming to the same book and following the same rules of exposition, we shall come to the same conclusions.

As in science, so in theology; the inductive system of investigations will bring contending dogmas and factions into harmony. Hence with us, as a people, this science of interpretation has always occupied a prominent place.

We build on the best text and translations of the Holy Scriptures; we would apply the strictest logical and grammatical law to the words and sentences; we would recognize the progressive character of revelation and the three distinct dispensations of the grace of God, Patriarchal, Jewish and Christian.

We ask who speaks, to whom, and for what purpose? We distinguish between law and custom, between the permanent and the temporary, between the precedent and isolated facts. We feel bound where the Apostles have bound us; but where they have left us unbound to any custom or method of administration we are determined "to stand fast in the liberty wherewith Christ has made us free."

Still further, the first century of the church is a remarkable period because the nineteenth century so regards it, because it is the central point toward which all the great currents of religious thought and reformation are tending.

Every institution of the church has been changed and marred by unholy hands; we must go back to the first sources. All the streams of religious teaching have been polluted by theological speculations and priestly abuses; we must go up and drink at the fountain head. All the offices and organizations of the church have been prostituted to worldly ambition and worldly gain; we must again stand in the presence of the Apostles and see how they administered the kingdom of heaven.

Coming back thus to this first century of the Church of Christ, what shall we find? What were the characteristics of that divinely constituted church, and what the sources of its

power? The Apostolic church was remarkable for its absence of several things: There was no pope, no papal palace, no papal bulls, no papal anathemas, no papal decrees, no papal nuncios. Who was Paul and who was Peter but ministers by whom they believed?

It cannot be shown from the New Testament that Peter was ever at Rome. The Peter who would not receive the homage of Cornelius, but said: "Stand upon thy feet; for I also am a man," could not have endured to be called "Christ's Vicegerent," or "Lord God the Pope."

The Roman pontiff was developed in after years out of an overgrown metropolitan bishop. The only New Testament prototype of the pope is Diotrephes, who loved to have the pre-eminence. And this I assert to be true, not as a matter of controversy, but of unquestioned scholarship.

There was no hierarchy, no gradations of priestly honor, metropolitan archbishop, bishop, priest, monk and layman. Christ was the only high-priest, with no vicar on earth or in heaven, and the Apostles had no successors.

All Christians were kings and priests unto God. The work of the church was divided among the servants of Christ, but there was no ecclesiastical ladder of promotion to tempt an unholy ambition to deeds of pride and oppression.

We do not read of the "Right-Reverend John Mark," or of "Cardinal Timothy," nor of "Arch-Bishop Titus." These titles and the things they signify arose far this side of the first century.

There was no ecclesiasticism, no complicated system of church government formed after the model of the Roman Empire; no "Great Iron Wheel" to crush out individualism; no Ferris wheel to elevate the few above the many. There was no tyranny of one church over another and no danger that some arch-heretic might be brought to trial and so disrupt the whole church.

There was no speculative theology. They were so busy preaching Christ and Him crucified that they had no time to write out a system of divinity. They deferred many interesting questions until they should no longer "see through a glass darkly." They gave heed to Paul's instruction: "that

they strive not about words to no profit;" that they "shun profane and vain babblings;" "neither give heed to fables and endless genealogies, which minister questions rather than godly edifying which is in faith."

There were no anxious-seat conversions. Then faith came by hearing, and hearing by the Word of God. Then men received assurance of pardon through obedience to the commands of the Gospel. Then none who wanted to become Christians went away unblessed and doubting the word and mercy of God. In all the Book of God you will find nothing that corresponds to some modern revival scenes, unless it be the one enacted by the prophets of Baal on Mt. Carmel.

There was no infant membership. They did not practice baptismal regeneration. Faith and repentance were essential to discipleship. The New Testament furnished not a single example of such membership.

There was no six months' probation. The same day that they made confession of faith in Jesus they were added to the church. They took the lambs into the fold and did not leave them exposed to him who goes about as a roaring lion, seeking whom he may devour.

There were no pseudo baptisms. Those who were baptized in the Holy Spirit spoke with tongues. They did not think that affusion was a mode of immersion. They did not try to bury a man in a few drops of water. It was always preceded by a change of heart and life. It is conceded by all competent scholars that immersion was the Apostolic practice and that the Saviour Himself set the example. All the substitutes for New Testament baptism came up in subsequent times.

There was no Sabbath. The Jewish Christians continued to observe it as they did circumcision, but it had been taken out of the way. The Lord's day, the first day of the week, was observed by the ancient church, not as a Sabbath, not as a day of rest, but as a day of worship, a day consecrated to the Lord, a day of great religious activity.

There was no "auricular confession," no "trans-substantiation," no "extreme unction," no "purgatory," no "holy water," no "Mariolatry," no worship of the saints, no "papal

infallibility." If you would learn about these inventions, you must go to an encyclopedia and not to the New Testament.

There was no human creed. They had a creed but it was divine; announced from heaven; demonstrated by the Holy Spirit; needing no revision; embodying the central formatives built of Christianity, the belief of which gave men the power to become the sons of God.

What were the positive characteristics of that Apostolic church?

It was a Christ church. That Jesus was the Christ, the Son of the Living God, was its creed and foundation, a creed announced by the Father, predicted by the Prophets, preached by the Apostles and confessed by every Disciple. They were baptized into Christ; they put on Christ; they walked in Christ; they died in Him. They bore His name, were imbued with His spirit, followed His example and looked forward to His coming a second time without a sin-offering to salvation. They gave Christ the pre-eminence in all things.

It was a Gospel church. They accepted the Gospel facts that Jesus died for our sins, that He was buried and that He rose the third day according to the Scriptures. They obeyed the Gospel commands to believe on the Lord Jesus, to repent, to confess His name, and to be baptized by His authority. They rejoiced in the Gospel promises, the remission of sins, the gift of the Holy Spirit and life eternal. They were saved by the Gospel, and though to the Jews a stumbling-block and to the Greeks foolishness, to those who believed it was the wisdom of God and the power of God.

It was a people's church. It was not for the aristocratic or learned few, but for every man. Hence the conditions of the Discipleship were very simple and level to the comprehension of every one who needed to be saved. They were to believe in Christ, turn away from sin and give a test of this faith and repentance in their ready obedience in baptism.

They were not required to become experts in introspection until they could analyze their own state of mind and measure the degree of faith and feeling. They were not required to fathom the mysteries of the Trinity and the nature

of Christ, nor to unravel the perplexities of election and free grace. They were not required to examine thirty-nine articles, more or less, and settle the most obtuse theological problems; if such had been the hard conditions, many youthful and ignorant sinners could not have been saved.

It was not controlled by a body of priests; but all matters not legislated upon by the Apostles were decided by the whole body of believers. It was a people's church because nothing was done to exclude the poor and the wretched.

The members were gathered in from the highways and the hedges. They had no splendid cathedral, so elaborate in furnishing and with audiences so richly dressed that the poor man was put to shame. It did not have to build mission churches and come down to people, for it was itself a mission church and was already down among the masses.

It was an obedient church. Its life began in obedience. It continued steadfastly in the Apostles' doctrine, in the partnership, in the breaking of bread, and in prayer. The Lord's death and resurrection were commemorated every week. They were intent upon carrying out the great commission. They went forward in the path of obedience though that path might lead to prison and to death.

It was a free church. It did not form an unholy alliance with the state; was not the slave of priestcraft and superstition; did not manacle itself with rigid creeds and customs until growth and knowledge in grace were impossible; was not subject to fate, either through an eternal election, or through the impotence of total depravity; but it was free to receive the Gospel, and just as free to reject it; free to use the best methods and means in carrying out the commands of Jesus; free in this respect to avail itself of all progress in science and art; free to declare the whole counsel of God though martyrdom might be the consequence; free in the highest sense, for the truth had made it free.

It was a praying church. Christ, though Lord of all, set the example. It was while in prayer that the Holy Spirit came; they prayed without ceasing. No theory of God, which makes Him an iceberg in the sides of the north, no theory of law, which makes God as well as man its victim, which binds

the Almighty so that He cannot hear and answer prayer, kept them from the throne of grace.

It was a united church. They built on the foundation of Prophets and Apostles, Jesus Christ Himself being the chief corner-stone. They were united by the "one Lord, one faith, the one baptism, by the one body, the one spirit, the one hope and the one Father of all." They were not divided over men, for neither Paul, nor Peter, nor Apollos was willing to become a leader in any schismatic movement. They were not divided over opinions, for their differences were not exalted into tests of fellowship. They did not press the heads of all believers into the same mould, nor seek to connect their necks into cast iron so that they could not turn to take a new view of any subject.

They did not seek to introduce the horrible monotony of perfect uniformity. Even Jews and Gentile dogs gathered and worshiped in the same congregation, for Christ was their peace, who had broken down the middle walls of partition between them. The prayer of Jesus for the unity of his Disciples was gloriously answered, for the times of sectarian division and strife had not yet come.

It was a missionary church. They seemed constantly to hear the Saviour saying: "Go ye into all the world and preach the Gospel to every creature." Their energies were concentrated on mission work. When scattered abroad from Jerusalem, they went everywhere preaching the Word. Deacons like Stephen and Philip gained great boldness in the Gospel. Women were prophetesses and helpers. Evangelists went everywhere, depending on their own labor, supported by single churches or by the combined aid of large districts. Missionary church? Why, the church of the first century did scarcely anything else. They did not spend their time in learning to pronounce the party shibboleth correctly, nor spend the Lord's money in building up contending factions.

It was a suffering church. Its founder was crucified, its Apostles were murdered and thousands of its members were slaughtered to make a Roman holiday, but the blood of the martyrs was the seed of the church.

It was a triumphant church. The combined hostility of Jews and Gentiles, of high-priest and Roman governor, of Pharisees and Greek philosophers, of depraved human nature and satanic agencies, only served to prove that the gates of hell could not prevail against it.

It went forward from conquering unto conquest. Converts multiplied with wonderful rapidity—three thousand, five thousand, a great company of the priests, and millions before the close of the century.

Country after country fell before it—Judea, Samaria, Phœnicia, Cyprus, Asia Minor, Macedonia, Greece, the Roman Empire, Babylon, Arabia and Ethiopia. Before the death of the last Apostle, the whole world had heard the wonderful proclamation; and all this without armies, without steamships and railroads, without printing presses and libraries, without colleges and favoring Christian governments—all this in the midst of heathenism and against the most bloody opposition.

Could we but reproduce the church of the first century in its spirit and power, with our millions of money and our millions of men, and with our peaceable access to all tribes and nations of the earth, how soon all the kingdoms of this world would become the kingdom of our Lord and Saviour, Jesus Christ.

As a brotherhood, nearly a million strong, this is our position, this is our endeavor. We present no human creed and no human plan of confederation, but we say: "Let us go back to the days of inspiration and infallible teaching, let us sit at the feet of the Apostles, let us rally around the cross."

Here we stand; we can do no otherwise, so help us, God. And, if in the good time coming, whose auspicious signs are already apparent in the ecclesiastical sky, the contending churches of christendom shall drop creeds or revise them out of existence, cease to glory in party names, and return to the church of the first century, to the foundation of Apostles and Prophets, they will find us a people tenting on that ground and lifting the banner of the cross higher and still higher.

F. D. Power.

CHRISTIAN UNION.

F. D. POWER.

Christian union is the one high, clear note of this latter half of the nineteenth century. The need of it is pressing, the desire for it deep, the prayer for it fervent, the plea for it powerful beyond anything that marks our present-day Christianity. Nobody now thanks God for sects. Such praise could be rendered to but one being named in the Bible, and we are not called to give thanks to Beelzebub. Internally Christendom must be more irenic if externally it would be more aggressive is a world-wide sentiment. The flowing tide is with union; the ebb with divisions.

Originally the church was one. "And when the day of Pentecost was fully come they were all with one accord in one place." "The multitude of them that believed were of one heart and of one soul." "As the body is one and hath many members, and all the members of that one body being many are one body, so also is Christ," or the Church of Christ. "There is one body." "A new commandment give I unto you, that you love one another," said Christ, and it became a proverb on the lips of the heathen, "See how these Christians love one another." This was not a spiritual unity merely, which men cannot see, or feel, or understand, but a unity practical, organic, visible and vital; a unity known of all men; a unity by which in three centuries the primitive church conquered the empire of the Cæsars.

To-day the church is divided. The curse of the Corinthians rests upon Christendom. One hundred and forty-three varieties of Christianity are pressed upon the American people. Sectarianism, with all its hellish brood: selfishness,

competition, envy, hate, error, confusion, slander, distrust, weakness, waste, disintegration and death, stalks abroad. A kingdom divided against itself claims to be the kingdom of the Prince of Peace. A church split up into separate and often hostile camps urges upon men the gospel of unity and fraternity. A body torn into fragments figures as the one body and undertakes the work which Christ taught could only be accomplished through a oneness of believers. The world believes not, devils laugh, the pious grieve and angels weep. No longer is it necessary to argue the need of union; the one anxious question comes from all lovers of the Lord Jesus: Why may not the church be one to-day as in the Apostolic age, and what can be done to remove the sin and manifold evils of division and to promote a closer and more effective co-operation in evangelizing the world?

Two things are indispensably necessary: A loyal recognition to the fullest Scriptural extent on the part of all believers of the authority of Jesus Christ, and of the spirit of Jesus Christ.

I. Christian union means union visible, organic, working and effective, in Christ and under Christ, of all who are in spiritual union with Christ. "All authority is given unto Me in heaven and in earth," said Christ. "Go ye therefore and make disciples of all nations, baptizing them into the name of the Father, Son and Holy Spirit, teaching them to do all things whatsoever I have commanded you, and lo I am with you always, even unto the end of the world." The early Christians were made under this commission. "Where two or three are gathered in My name," or by My authority, said Christ, "there am I in the midst of them." The early churches thus assembled and so enjoyed this promise.

Christ must be recognized as "head over all things to His church." We behold Him on earth vested with power to reveal God to men, to announce the law of reconciliation, to herald His kingdom, to call out and sanctify a people as the elect of God, to send forth His apostles with authority to proclaim His Gospel, establish His church and administer His ordinances, to subdue all nations to His sceptre. We see Him in heaven clothed with authority to send down the Holy

Spirit, to lift up His followers thither, to judge mankind, to crown those that love Him with immortality and eternal life. He speaks with authority. His utterances have a force and meaning to which no other teacher ever pretended. He is dogmatic, positive, uncompromising. He puts the truth of what He teaches upon the basis of divine right. He declares Himself Saviour, Lawgiver and Judge of the human race. He proclaims a final word in no way to be repealed, modified or re-enacted. The whole theme of the Gospel is the kingdom and reign of the Messiah. To authenticate His claim to that office all His institutions are given, all His miracles wrought. The government is upon His shoulders. All principalities and powers on earth and in heaven are subject to Him. Absolute head and monarch of all angels, authorities and sovereignties, celestial, terrestial and infernal, He stands a divine autocrat. We talk of theology and theocracy instead of Christology and Christocracy, yet it is with the science of Christ and the government of Christ that we have to deal. As the sun is the center of our astronomical system, so is Christ in the spiritual universe. He is God manifest in the flesh, justified by the Spirit, attended by angels, announced to the Gentiles, believed on by both Jew and Greek, exalted to the throne of the universe, proclaimed Lord of the whole creation, a royal majesty crowned and throned upon a thousand thousand heights.

Full Scriptural recognition of this supreme authority means the acknowledgment of Christ alone as King and Lord, Prophet and Priest, Head and Center and Corner-stone of His church, and the rejection of every human basis as a ground of union for the people of God. "Other foundation can no man lay than that is laid which is Jesus Christ." "There is one Lord."

What has been the history of the past? Christ has been dethroned. Human authority in religion has been projected within the sphere of the authority of the Christ. An assumed right of dictation in matters of faith and practice has been ascribed to fathers, councils and church courts. Party lines have divided the Lord's hosts, party names distinguished them and party shibboleths determined their posi-

tion. The Protestant theory, the Bible, the whole Bible, and nothing but the Bible, and private judgment and interpretation, the right and duty of all, has been ignored. The Christian doctrine, "One is your Master even Christ, and all ye are brethren," has been lost sight of. Every school has set up its standards—standards directly opposed to each other often, each calling its formularies standards of orthodoxy—until it has become an exceedingly difficult problem to know what orthodoxy is, unless every man may say, orthodoxy is my opinion of Christian doctrine, and heterodoxy is your opinion of Christian doctrine, as it differs from mine. Human systems have been substituted for the faith of Christ and for fifteen hundred years have been destroying the unity of Christendom, multiplying sects, causing all manner of bitter animosities and unholy rivalries, showing no promise of ever righting the monstrous wrong, until God's people, sickened of alienations and dissensions, are in God's name calling a halt and asking, "How can the unity of Christendom be restored?"

Coming under the supreme authority of Christ, *the creed basis of the church will be Christ.* Christian union can only be effected upon the one corner-stone laid in Zion, elect, precious. A divine person is the object of our faith and love and the theme of our preaching, not a system of doctrines. Said Mark Hopkins of creeds: "They displace the person of Christ from its proper central position as the bond of union among Christians. This is the bond and the only bond, and union through creeds is out of the question." Said Neander: "The existence and first development of the Christian Church rests on a historical foundation; on the acknowledgment of the fact that Jesus was the Messiah, not on a certain system of ideas. That one divine fact John makes the center of all. There is no other test of true faith, no other law of Christian union, than steadfast adherence to that one fundamental fact of the appearing of the divine Redeemer." Said Jesus in His answer to Peter's confession, "Thou art the Christ, the Son of the living God:" "On this rock I will build My church, and the powers of the unseen world shall not prevail against it." Here is the one original inspired creed

of Christianity in a single article: "I believe that Jesus is the Christ, the Son of the living God."

With one voice will all the multitudes of Christendom speak to the world if Christ only be preached. "Whosoever believeth in Me shall not abide in darkness." "Whosoever believeth in Me shall never die." "He that believeth in Me shall never hunger." "He that believeth in Me shall never thirst." "Come unto Me all ye that are weary and heavy laden and I will give you rest." "I am the way, the truth and the life; no man cometh unto the Father but by Me." When the Apostles went forth, we are told they preached "Christ," "earnestly testified that Jesus was the Christ," determined not to know anything else "but Christ and Him crucified," and when men heard, believed and would confess their faith they cried with Peter, "Thou art the Christ, the Son of the living God;" or with Martha, "I believe that Thou art the Christ, the Son of God that was to come into the world;" or with the Ethiopian officer, "I believe that Jesus is the Christ, the Son of God." Was not this the secret of the triumph of Christianity in that early day, that Christ was preached, the personal Saviour, and not a doctrine? Is it not faith in Christ that saves and not faith in articles or dogmas, opinions or traditions? Is it not a living, loving, trusting surrender to the Lord Jesus with all the heart that brings the soul into reconciliation with God, makes a man a Christian, introduces him into the one body, exalts him to the fellowship of all other Christians? We can understand Christ. A child can comprehend Him. Abstractions, speculations, absurdities and inconsistencies of human creeds puzzle the multitude. Jesus Christ as Prophet, Prince and King, the smallest and feeblest and humblest can love, trust and obey, and crying "My Lord and my God" can find peace. Plant Christ in the hearts of men and will not all error be driven out? Enthrone Christ before men as "Chief among ten thousand and altogether lovely," and will He not in this uplifting draw all men unto Him? Lay Christ as the corner-stone, and, as wise master builders, work in the gold and silver and precious stones upon this one foundation, and will not all parts of the building fit into each other and form

a perfect, united, majestic whole? Bring men to Scriptural oneness in Christ, and will not all questions about matters indifferent speedily settle themselves? Unity of faith is the need of Christendom, not a unity of opinion; oneness in Christ, not uniformity of dress or ceremony; unity upon Christ, not upon Martin Luther or John Calvin, Emanuel Swedenborg or James Arminius. Christ is the heart of Christianity, and to obey Christ is better than orthodoxy, and to hearken to Christ better than all the creed-faith in the universe. "There is one faith."

Accepting Christ as sole authority in religion, *the Church of Christ will be restored with all its functions as in the beginning*. Upon the truth that Jesus is the Christ, one church was founded. Where to-day is this one body, this primitive Christian institution? Which one of the existing religious denominations can claim to be the original Church of Christ? Does even the largest and most powerful of the one hundred and forty-three reported in the United States census publish itself to the world as the Church of Christ? Nor can any confederation of sects represent the one body. Christian union must be union in Christ and not a league of parties. In but one way can unity be achieved, not by a reformation of existing schools, not by returning to Geneva, or Rome, or Constantinople, not even by going back to the church of the early centuries after Christ; but by a restoration of the Apostolic order, by a return in letter and spirit, in principle and in practice, to the original basis of doctrine and of life, by a beginning again at Jerusalem.

Is it not practicable? Were not all the early believers baptized into one body? Did not the most conflicting classes and nationalities in the beginning come together in the divine institution—Jews and Samaritans, who had lived side by side in deadliest enmity; Jews and Gentiles, who for ages had been at variance and cast out each other as dogs; Greeks and barbarians, between whom existed the bitterest hostility; rich and poor; bond and free—all reconciled to God and to each other and sitting together in heavenly places in Christ Jesus? Jesus pleads with His Father: "I pray not for these alone, but for all them that believe on Me through their word, that

they all may be one, as Thou Father art in Me and I in Thee, that they may be one is Us, that the world may believe that Thou hast sent Me." Would Christ ask an impossible thing, and upon the granting of an impossible thing have made the conversion of the world to depend? Paul declares to the Corinthians: "Whereas there is among you envying and strife and factions, are you not carnal and walk as men? While one saith, I am of Paul; and another, I am of Apollos; are you not carnal? Is Christ divided, was Paul crucified for you, or were you baptized in the name of Paul? I beseech you, brethren, by the name of our Lord Jesus Christ, that you all speak the same thing and that there be no divisions among you; but that you be perfectly joined together in the same mind and in the same judgment." Would Paul denounce divisions if union was impracticable? Departures from the simplicity that is in Christ are responsible for more unbelief, discord, schism and wrong than all other causes combined, and however humiliating to present-day ecclesiasticisms may be the surrender of time-honored dogmas and speculations, it is a thousand times better that we cease our blundering and come back to the only true source of authority in religion, and so to Apostolic foundations and Apostolic unity. "There is one body."

Submitting to the divine authority of the Lord Jesus, and ignoring all other, *the ordinances will be kept as delivered to the church in the beginning.*

To the Disciples Christ gave the last supper, saying: "Take, eat; this is My body; this do in remembrance of Me;" and of the wine: "This is the cup of the new testament in my blood. This do as oft as ye drink of it in memory of Me." To the Disciples also He gave the commission, saying: "Go, making disciples of the nations, baptizing them into the name of the Father, and of the Son and of the Holy Spirit." Over the first of these ordinances there is little controversy. According to the testimony of the wisest teachers of Christianity, the primitive practice of the church was a weekly observance of this memorial feast, and to the Lord's table all the Lord's people were welcome. Over the second, shameful conflicts have torn the church.

And yet there is common ground here upon which Christians may come together. Let all accept that which they agree to be the original expression of this institution and there need be no longer strife. Acting under the authority of Christ, the only question is, What is the baptism authorized by Christ? What was the action commanded in the Apostolic commission, who was subject to it, and why? Let the appeal be made to Christ, not usage, not convenience, not church councils, but Christ. We may take His example. All the way from Nazareth of Galilee He journeys to be baptized by John in the Jordan River, and, "straightway coming up out of the water, the Spirit descended upon Him." We may take His words: "Except a man be born of water and of the Spirit he cannot enter into the Kingdom of God." "Go ye into all the world and preach the Gospel to every creature. He that believeth and is baptized shall be saved." We may take the Apostolic interpretation of the commission which is the only divine warrant the church has to-day or has ever had for administering this ordinance. To believers they say: "Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and you shall receive the gift of the Holy Spirit;" to penitent believers: "Arise and be baptized and wash away your sins, calling upon the name of the Lord;" to penitent obedient believers: "Ye are washed, ye are justified, ye are sanctified in the name of the Lord Jesus and by the Spirit of God;" and when we ask how this was done, they answer: "We are buried with Christ in baptism; planted in the likeness of His death and raised in the likeness of His resurrection." Now, whatever controversy there may be in regard to the baptism of infants, in respect to the sprinkling or pouring of water in baptism, or in reference to the purpose or design of baptism, one thing is certain, one action and one alone is accepted by all Christians as valid Christian baptism, the immersion in water of an intelligent believer in Christ into the name of the Father, Son, and Holy Spirit. And waiving all authority but that of Christ, and returning in all our faith and practice to primitive institutions as given by Christ, is it not possible for the unity

of the church to be secured in respect to the ordinances of Christ? Is not Christian baptism essential to union with Christ according to the universal testimony of the creeds, and must it not therefore be essential to the union of Christians? Would the one baptism be reckoned by the inspired Apostle with the one Lord and the one faith unless it were an important item of the inspired and infallible ground of union and unless any change, perversion or substitution in respect to the subject, action, or design of this ordinance would be a source of dissension and faction? "There is one baptism."

Finally recognizing the supreme authority of the Lord Jesus, *we shall be led by one spirit, animated by one hope, restored to the fellowship of the one God*, to whom through Christ we say: "Our Father," not "my Father" nor "your Father," but "our Father," and waiting together with one voice before the throne we shall cry: "Worthy the Lamb to receive wisdom, and riches, and power, and strength, and honor, and glory, and blessing!"

II. A second essential to the unity of Christendom is a loyal recognition in its fullest Scriptural meaning on the part of all Christians of the Spirit of Jesus Christ. This is not a question to be approached in the spirit of bitterness and strife. It is possible to be viciously sectarian in its advocacy. Certain ones in Corinth held even the name of Christ in a factional spirit. No process of compulsion can ever bring Christian unity. No party can effect it by lifting up its standard and saying: "We are the people and all must come to us." No union will ever stand that is not Christian.

Recognizing the Spirit of Christ *we will pray for union*. The spirit of unity is the spirit of prayer. We must depend more upon God and less upon our own plans, discussions and overtures. Heaven has a part here; nearness to God must promote the nearness of Christians to each other, and unless God's people are willing to bring themselves into humble submission to His will no effort at a closer union can be successful. Let the whole church come with deep, tender, yearning, solemn petitions to the Throne of Mercy, as Christ in the upper chamber in Jerusalem, and the dawn of the perfect day will soon gladden the eastern skies.

Entering into the spirit and mind of Christ *we will recognize our Lord's disciples wherever they are as brethren.* "I pray not for these alone, but for all them that believe on Me through their word, that they all may be one." This prayer reaches out to all peoples, all lands, all ages. "He that is not against is for us." "Other sheep have I that are not of this fold," said Jesus. "I am of the church of all saints and all saints are of my church," says the true Christian. All spirit of narrowness, of bigotry, of intolerance, of exclusiveness, of sacerdotalism is opposed to the spirit of unity. No plan of Christian union can ever succeed that does not respect every man's liberty in Christ. No spirit can ever commend itself as the spirit of unity that is not as broadly catholic as the spirit of the Master here on His knees serving as the High Priest of all the human race. No progress can ever be made toward the bringing together of God's people unless we are willing to magnify our points of agreement and minimize our points of difference, recognize our brother's work and co-operate with him as far as we are able, and feel that Christian unity may be promoted and in a large measure realized in a united Christian service.

Controlled by the spirit of Christ *we will be willing to sacrifice for the cause of unity.* Jesus is on the way to Gethsemane. The shadow of the cross is upon Him. Self is upon the altar. He is about to give His life for His brethren. Such must be the spirit of unity. Cardinal Gibbons declared recently: "If I know my heart I would make any sacrifice for such unity of all denominations, for the Christians of this country united would convert the world. But let me say in all love there can be but one union and that in the recognition of the Sovereign Pontiff and His authority. Any other union would be but one of sand." Then the cardinal is mistaken when he says he would be willing to make any sacrifice for this cause. Do human names for the church emphasize division? Do human creeds hinder the coming of a united Christendom? Do human substitutes for the ordinance of baptism as instituted by Christ occasion strife? Do human contentions and quibbles over mint, anise and cummin fetter and cripple the mighty giant which has the conversion of

a world on its hands? The spirit of unity demands the putting away of these Babylonish belongings. The spirit of unity is the spirit of concession, the spirit of denial, the spirit that says: "I will eat no meat while the world stands if it make my brother to offend!" "I would not surrender my denominational name for the world. No, not for the world; but for Christ's sake I will gladly surrender it!"

Moved by the spirit of Christ *we shall above all else be inspired to love our brethren.* The spirit of sectarianism is the spirit of hatred; the spirit of unity is the spirit of love. Who can ever sound the depths of the heart of Jesus as He pleads: "I pray not for these alone, but for all that believe on Me through their word." How can we ever be worthy of the exalted condition He asks for us, "As thou Father art in Me, and I in Thee, that they may be one in Us," unless thoroughly dominated by this principle? "Forbearing one another in love and endeavoring to keep the unity of the spirit in the bonds of peace, all barriers must be removed as if straws. The thirteenth of First Corinthians must go with the seventeenth of John in accomplishing the unity of Christendom. The fruits of the Spirit of Christ in us are "love, joy, peace, long suffering, gentleness, goodness, faith," and when these are exhibited in the lives of Christian men and women everywhere the unity of the church will be mightily hastened. We shall not have restored Christianity according to the Apostles until faith, hope and love are exalted to their true positions. "There is a more excellent way."

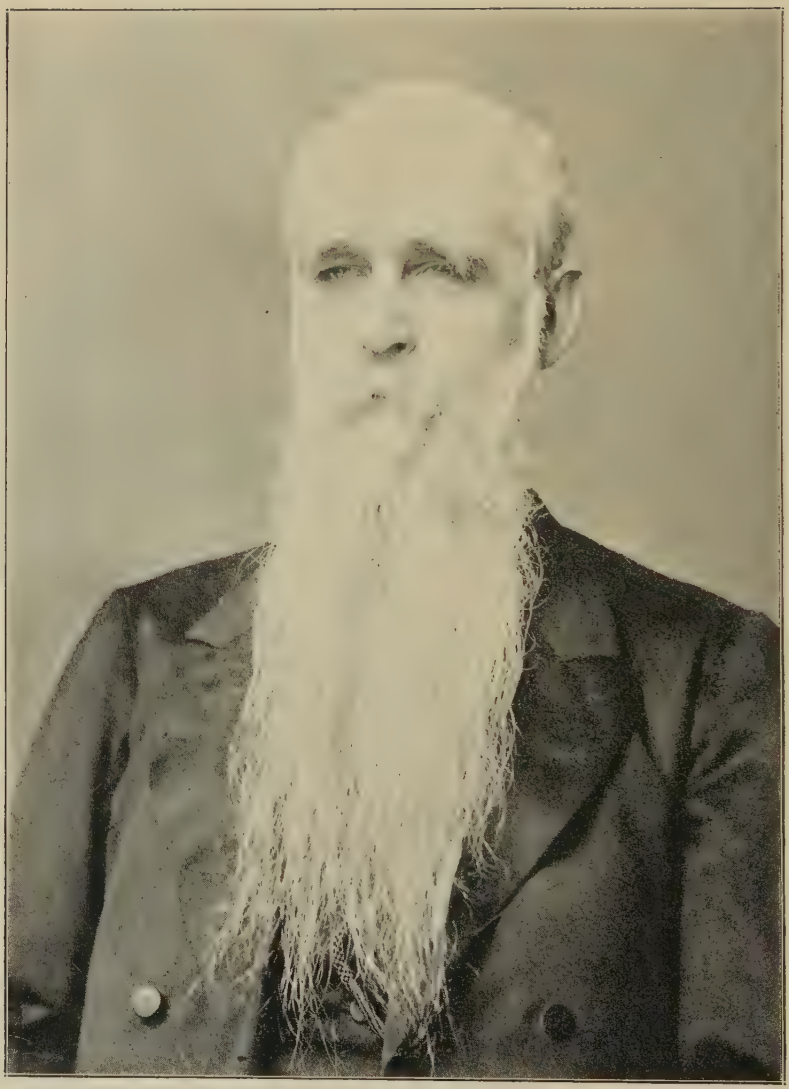
Such has not been the spirit of the past. "Show me the peaceful reign of the Messiah," said a Jewish rabbi, "and I will be a Christian, and not before." Do you want schools on your reservation?" was asked of Chief Joseph of the Nez Perces tribe of Indians. "No," was the redman's emphatic answer, "No; the schools will bring us churches." "Don't you want churches?" "No, no; they will teach us to quarrel about God as Protestants and Catholics do. We fight each other, but we don't want to fight about God."

The world in its disunity was Babel; men were strangers, barbarians, aliens, Scythians—anything but brethren. Christ came teaching a new dispensation. Love was the new law,

and men began to realize they were one family. They had all things in common. They were no more strangers and aliens, but fellow-citizens of the saints and of the household of God, children of one Father, citizens of one Republic, brethren. So the work went forward until pagan temples crumbled, idols fell upon their faces, philosophers were convicted of their folly, the Roman eagle was hurled from the throne of the Cæsars, the standard of the cross was borne before the standards of all nations. To-day the same results may be reached in less than three centuries with the same concentrated effort. Are we not seeking the same end—the repairing of the evils wrought by sin, and the joy of a meeting before the throne? Two Scotchmen, a burgher and an anti-burgher, both lived in the same house, but at opposite ends. It was the bargain that each should keep his side of the house well thatched. When the dispute between their respective kirks grew hot the two neighbors ceased to speak to each other. But one day it happened they were both on the roof at the same time, each repairing the slope on his own side, and when they had worked up to the top there they were face to face. They could not flee, so at last Andrew took off his cap, and, scratching his head, exclaimed: "Johnny, you and me, I think, hae been very foolish to dispute as we hae done concerning Christ's will aboot our kirks, until we hae clean forgot His will aboot ourselves. Whatever's wrang, its perfectly certain it can never be right to be unneighborly, uncivil, unkind, in fac' to hate one anither. Na, na, that's the deevil's wark and na God's. Noo, it strikes me that may be its wi' the kirk as wi' this house—ye're warking on ane side and me on t'ither, but if we only do our work weel we will meet at the tap at last. Gie us yer han' auld neighbor."

My brethren, Demas is waking. He looks upon much of this state of things as belonging to the paganism of the priesthood. The people are tired of our differences; let their leaders confess and forsake their sins, and the great multitudes of Christendom will join hands. Educate the masters, is a needful word. Are we ever tempted to forget that we are Christians? Let us return to the spirit of Christ. Do we ask the kingdoms of this world to dissolve their armaments, to

decree that there shall be no more war? Let us see that in the Kingdom of the Prince of Peace the drum-beat of civil conflict is hushed. Do we speculate about a universal language and so predict the unity and co-operation of the human race? Let us who have our speech ordained of heaven all speak the same thing and preserve the unity of the Spirit in the bond of peace. Do we desire for our King that He may have the heathen for His inheritance and the uttermost parts of the earth for His possession, and that the kingdoms of this world shall become His kingdom? Let us pray with Him that all His people may be one, that the world may believe. As the President of the United States by touching a button set the great machinery of this World's Fair in motion with one united purpose, started the play of fountains, unfurled thousands of flags and banners in an instant, quickened all the stupendous forces of nature harnessed here to do man's will and to go forward in unity and harmony, so may the Spirit of the Son of God quicken and move His people to their common service and their common victory.



W. T. Moore.

THE CHURCH OF THE FUTURE.

W. T. MOORE, M. A., LL.D.

The future is hope's paradise. Within this beautiful realm is to be found the antidote for all our political, social and religious disorders. It is, to most of us, a world of untold delights and infinite possibilities. In short, it is the "home, sweet home" of that "good time coming" of which we have all been dreaming, and concerning which we have so often been disappointed.

And yet this future is practically an unexplored land. Really we know nothing about it. It is true we are always in sight of it, but have never actually entered it; for, like the mirage of the desert, it changes its position the moment we change ours. It lies just beyond the narrow strait which we call the present, and which separates us from the ever-receding past. We are constantly sailing along the shores of this enchanting paradise, and yet we are never permitted to press our feet upon its untrodden soil. We often strain our aching eyes to catch some clear gleam from the mountain peaks to which hope impels us to look; but, alas! the light of the future land does not suit our eyes, and consequently when we open the door of our souls for some sweet vision, like the dreamer in Poe's "Raven," we see "darkness there and nothing more."

Nevertheless, it is still true that we are saved by hope; saved from the despondency which would inevitably overwhelm us if shut up wholly to recollections of the past and perplexities of the present. And especially would this be the case when considering religious matters. The past is full of disappointment as regards everything, and in nothing is this

disappointment more distinctly realized than in the achievements of the post Apostolic Church. At any rate, I think it is impossible for any intelligent, honest student of church history to be satisfied with what the historic church has accomplished. Undoubtedly a great deal has been done, and no one is more ready to acknowledge this than I am; and yet it is simply impossible to accept with entire satisfaction the facts of our religious development. Whatever may be the excuses offered, it is nevertheless certainly true that the success of the church in the past has not been commensurate with the vast energies and means which have constantly been placed under contribution.

I do not now stop to account for this failure, though much could be said in explanation of it without charging anyone with willful departure from New Testament teaching, or want of earnestness in doing the work of the Lord. However, in view of what the past actually has been, it is not surprising that many are turning their faces to the future and anxiously looking for the realization of the church which has so far existed in the world only as an ideal.

And it now falls to my lot to make an honest effort to formulate a church of the future that will bring the real and ideal church into practical unity, and thus present to the world the conception of the church which is found in the New Testament Scriptures, and which will at the same time satisfy the ardent hopes of those who have waited long and patiently for the realization of the prophetic vision which the apocalyptic seer so vividly sketches in the last two chapters of the Book of Revelation.

And it will help us just here to a better understanding of the whole question if I indicate in a comprehensive generalization the main standpoints from which the church must be viewed when considered with respect to its whole history.

(1). The first and most important of these standpoints is that which reveals to us the Divine ideal of the church. This ideal can only be found in the New Testament, where the Holy Spirit describes the church as "without spot or wrinkle, or any such thing," being "holy and without blemish." But surely no such church as this has ever yet been

realized in human experience. Not even in Apostolic times did the church fully reach this splendid ideal. And the reason for it is not far to seek. The ideal represents the Divine perfection, but the real or historic church has always been more or less affected by human weakness. The first is what God would have the church to be; the second is what it has always been, in view of the fact that the church in history simply illustrates the struggles of human weakness to reach the perfection of the Divine.

(2). The fact just stated makes it necessary for us to distinguish sharply between the church described in the New Testament and the church as it has existed in human history. The latter is practically in many respects a different church from the former, and this difference is at many points so decided that we are justified in speaking of the historic church as practically a distinct and separate organization from the church described in the New Testament. And yet there are many points of identity between the two, and this fact leads me to suggest that the church of history must be reckoned with in any honest effort to deal with the characteristics of the church of the future. In fact, it may be well to take an honest look at the church of the present day before attempting to indicate what the church of the future will be.

(3). This brings me to consider a most important factor in connection with the law of development. It must never be forgotten that the church of the present day is the product of a number of complex and often conflicting forces. It is really the result of a compound, the parts of which are not always easily detected by even the most trustworthy tests. However, there are a few elements entering into the compound which cannot be mistaken by anyone who is at all acquainted with ecclesiastical chemistry. Among these elements must be mentioned, first and most important, the Divine ideal of the church as it is given in the Word of God. But this ideal has been filtered through the solution of human weakness, and has certainly been brought into contact with an environment tainted not only with weakness, but also with sin, and the consequence has been precisely what every reasonable person could readily anticipate—namely, a church

closely allied to the Divine in principle and aim, but very far from the Divine in character and work. And just here we are lifted to a high promontory, from which we can survey the whole field of religious controversy, and at the same time find the solution of many problems which would otherwise be perplexing.

A distinguished French writer has truly said that "Every religion has two factors, God and man, in other words, the truth, and the human mind, which, more or less perfectly, grasps this truth. When any religion claims to have only God for Father, and to reach us without any passing through minds like our own, it labors under a mere illusion; this is not a mystery to be sure, but a chimera." And it is precisely this fact which is most frequently overlooked by many who study the Christian religion. They either reckon with God only, or man only; but, to do justice to every question involved, they should reckon with both God and man. It is not enough to determine even definitely what is the truth in any given case, but we must also determine what that truth will be when it passes into human experience. It is one thing to consider truth in the abstract, and it is quite another to consider it in human life. In the first case, it may be very beautiful to look at. We may even lock it up in some place where it will be secure from the contaminating influences of human struggle; but when truth is thus considered it is really of no practical importance. We must look at it as it shows itself in human history. Hence the intelligent and conscientious student of the Christian religion must not fail to note carefully the difference between the Divine ideal of the church as described in the New Testament Scriptures, and the human real church as it is shown in the history of the ages since the day of Pentecost.

And from this point of view it is easy to see that in indicating what the future will be, we must take into consideration the two factors to which reference has been made. Both God and man must be reckoned with, and when this is intelligently and honestly done, we shall undoubtedly realize a church modelled after the pattern given us in the New Testament as regards faith, organization and life, but nevertheless

considerably modified by the human element, which must always assert itself as long as sin and weakness are incidental to our present environment.

And now, with these clearly defined and important preliminary conclusions before us, I think we are prepared to look somewhat in detail as to what the church of the future will be in its faith, organization and life.

I. WHAT WILL ITS FAITH BE?

Undoubtedly it will believe something. It was always true, is true now, and will be true in the future, that "without faith it is impossible to please God." I know it is just now a growing fashion to treat faith indifferently—as if it were possible to know anything until we first believe! The fact is, faith is absolutely primary and fundamental in all our actions. The Apostle Paul said what is perfectly true to human experience when he declared that "we walk by faith and not by sight." The great Anselm said: "I believe in order that I may know; I do not know in order that I may believe." And this is precisely in harmony with the experience of all who look at the matter from either a Scriptural or philosophical point of view.

But the church of the future will not only believe something, but that something will have a definite reality. There is a great deal of what is called faith which has nothing definite upon which to rest. It is belief in something, but that something is not unlike the woman's singing of the stanza in which both Canaan and Jordan are mentioned. She could not remember these names, and consequently she sang it after the following fashion:

> "So to the Jews old something stood,
> While something rolled between."

It is perhaps true that in the past too much has been made of nice philosophical distinctions and recondite theological definitions, but this, in my judgment, does not justify a reaction to the extreme of latitudinarianism. I am not unconscious of the fact that one extreme begets another, but surely one extreme does not justify another. The old tendency to dogmatize as to matters of faith, to believe in opinions rather

than facts, and to formulate speculations about the truth rather than to accept heartily the truth itself has no doubt produced untold evils, and among these evils may be fairly reckoned the present tendency to be all things to all men, that by all means we may be nothing. There is really just as much need in these days for definiteness as regards matters of faith as at any time during the history of the church.

But this definite something in the church of the future will have infallibility. We are so constituted that we cannot find perfect rest in anything short of that which is infallibly certain. Archimedes said that if he had a fulcrum for his lever he could lift the world from its centre. This suggests the need of hermeneutics as well as philosophy. We cannot make progress without a definite starting point, and as regards religion this starting point must have infallibility. There is really nothing so certain as certainty. The French have a proverb which in our language says: "He who hesitates is lost." But we are sure to hesitate in religious matters if we do not accept our Supreme Guide as absolutely infallible. The great French philosopher, M. Cousin, in his lectures on "The True, the Beautiful and the Good," says: "To-day, as in all time, two great wants are felt by man. The first, the most imperious, is that of fixed, immutable principles, which depend upon neither times nor places nor circumstances, and on which the mind reposes with an unbounded confidence. In all investigations, as long as we have seized only isolated, disconnected facts, as long as we have not referred them to a general law, we possess the materials of science, but there is yet no science. Even physics commence only when universal truths appear, to which all the facts of the same order that observation discovers to us in nature may be referred. Plato has said: "There is no science of the transitory." This is our first need. But there is another, not less legitimate, the need of not being the dupe of chimerical principles, of barren abstractions, of combinations more or less ingenious, but artificial; the need of resting upon reality and life, the need of experience. The physical and natural sciences, whose regular and rapid conquests strike and dazzle the most ignorant, owe their progress to the

experimental method, which is carried to such an extent that one would not now condescend to lend the least attention to a science over which this method should not seek to preside.

The first part of this statement distinctly emphasizes the point I have just made with respect to the need of infallibility, while the second leads me to expand my statement with regard to what the church of the future will believe. The definite something which will be the object of faith will not only have infallibility, but will also have personality. Whoever has carefully looked into the history of the rise and progress of theology can scarcely have failed to notice that the whole of what is called theological science is based upon deductions from concepts of relations which have been improperly translated into things. It is truthfully said in Lewes' "History of Philosophy" that "one of the infirmities of thought is to transmute the former into material elements, to raise relations out of their proper category and transport them into the category of things. This is the parent of metaphysics. It is often called the tendency to realize abstractions. Having combined certain elements of practical experiences into a single conception, we treat the concept as if it were an individual object." Nothing could be more destructive of practical religion than this tendency to realize abstractions in the matters with which religion has to do. But we do not stop even here in our metaphysical gymnastics. If the tendency to which I have called attention were allowed to have free course, as a mere exercise of the mind, the evil would not be so great, for undoubtedly metaphysical studies have a tendency to help the mind in making accurate distinctions, but these metaphysical conceptions or abstractions as soon as they are changed into things become in our estimation tests of fellowship, and consequently our reasonings instead of our actions are made to mark the bounds of Christian unity. We go deliberately to work to make out a given case; we apply the rules of logic until the Aristotelian system trembles under the heavy weight laid upon it, and then, when we have reached a conclusion, we do not hesitate to elevate this conclusion into all the force of a "Thus-saith-the Lord." This is precisely what is objectionable. Logic is not a thing to be

feared so long as it is confined to its legitimate sphere, but when we undertake to substitute the deductions of human reason for the plain statements of the Word of God, then it is that knowledge usurps the authority of faith, and human creeds become the bond of religious union and communion; then it is that the Bible ceases to be a rule of faith and duty, and becomes a mere fighting-ground for theological pugilists. Several years ago Archbishop Whately called very earnest attention to the folly of making theological speculations fundamental, or even important, in our religious faith, and Mansel, in his "Limits of Religious Thought," has put the whole matter so clearly that I feel justified in quoting a few sentences from his masterly statement. He says: "The testimony of Scripture, like that of our natural faculties, is plain and intelligible when we are content to accept it as a fact intended for our practical guidance; it becomes incomprehensible only when we attempt to explain it as a theory capable of speculative analysis. We are distinctly told that there is mutual relation between God and man as distinct agents; that God influences man by His grace, visits him with reward or punishment, regards him with love or anger; that man within his own limited sphere is likewise capable of 'prevailing with God,' that his prayer may obtain an answer from Him, his conduct call down God's favor or condemnation. There is nothing self-contradictory or even unintelligible in this if we are content to believe that it is so, without striving to understand how it is so; but the instant we attempt to analyze the ideas of God as infinite and man's as finite—to resolve the Scriptural statements into the higher principles on which their possibility apparently depends—we are surrounded on every side by contradictions of our own raising, and, unable to comprehend how the Infinite and finite can exist in mutual relation, we are tempted to deny the fact of that relation altogether, and to seek refuge, though it be but insecure and momentary, in pantheism, which denies the existence of the finite; or atheism, which rejects the Infinite."

This very clear and forcible statement enables us to see how surely we run upon breakers if we attempt to steer our religious life by a purely theological chart. It is well there-

fore that we are beginning to understand this matter, and, as a consequence, are beginning to seek for practical channels through which to display our energies, instead of in theological hair-splitting, which serves only to confuse thought rather than clarify it, to hinder Christian unity rather than foster it.

Certainly no one ought to conclude from the present tendency that right thinking is of no consequence. I do not for a moment anticipate that the tendency to the practical will entirely do away with even formulated thinking. As long as men ask the reason why things are so there will undoubtedly be attempts to answer, and no one should object to all legitimate efforts to solve every question which can possibly be suggested as regards both the life that now is and that which is to come, provided always that the inquiry is conducted in a legitimate manner. And when once we have abandoned the dogmatic method of investigation as regards the faith of the Gospel, it will not be difficult for us to reach the conclusion that faith is simply personal and not doctrinal at all. It is belief in a great Person, as our Prophet, Priest and King, and not in some metaphysical abstractions concerning either Him or anything He has spoken. This at once lifts faith out of the region of abstraction and places it where it properly belongs.

The last point to be considered with respect to the faith is that Christ, as the object of faith, inspires perfect confidence, not only because of His infallibility as a teacher, but also because of His perfect character in every other respect. We need only to understand Him in order to be able to trust Him implicitly, and this implicit trust brings with it perfect peace. I do not say that we will always completely trust Him, even though, like Pilate, we are compelled to acknowledge that we find no fault in Him. I have already intimated that there are two factors in Christianity, namely, the Divine and the human. One is perfect, the other imperfect. And while this remains true I do not see how it is possible to expect any condition of things wherein there will be no place for doubt or uncertainty. The human will always be more or less uncertain in its grasp of the Divine, although it may be perfectly certain that the latter has every

characteristic on which the soul can repose with entire confidence. However, it will surely help us to rest securely in the object of our faith, when that object is something definite, and when this something definite has infallibility, and when this infallibility has personality, and when this personality is entirely worthy of our most implicit trust.

And this brings me to say a word or two about the difference between Christ Himself and that system of religion which wears His name. Christ is greater than Christianity. This fact contains the hope of the world. Christianity, as a historical evolution, has doubtless been useful in many respects, but it has also been destructive of some of the best interests of mankind. It should be remembered that the word "Christianity" is not in the Bible, and is, therefore, of human origin. Nevertheless, when it represents the teaching and practice of Christ and His Apostles, it has its proper place in the nomenclature of religious literature. But, unfortunately, in its modern use it very frequently stands for systems of doctrines presented in human creeds, while in its practical aspects it stands for the divided state of what is called Christendom, as well as the dogmatic strife which has more frequently in the history of the church represented the spirit of anti-Christ than the spirit of Christ Himself. Indeed, it may be truly said that every century since the days of the Apostles has had its confederacy of evil in the garb of Christianity. I have already intimated the danger of theological speculation in religious matters, and therefore I need not take up your time with details as to how this danger has been illustrated in the history of the past centuries. It is quite sufficient to say that there can be little hope for any church of the future which does not make the personal Christ the beginning and end of a whole-hearted faith.

II. WHAT WILL BE THE ORGANIZATION OF THE FUTURE CHURCH?

Before looking at the question of organization specifically, it may be well to say a few words about it generally. Undoubtedly the historic church has been heavily burdened by an alliance with the governments of this world. But this is

not the worst of it. The union of church and state necessarily implies limitations which are not in harmony with the character of the church as described in the New Testament. The Divine ideal of the church may always and everywhere be known by at least three distinguishing characteristics. First, universality; second, spirituality; and third by unity. And if the church of the future is to manifest the essential features of the Divine ideal, or New Testament church, then clearly the coming church cannot be bounded by state lines, or associated with statecraft, or divided into as many parts as there are different governments in the world. Whatever else the church of the future may lack, it must have comprehension; it must have a spiritual membership; and it must have distinct oneness in all that is necessary to constitute Christian unity. The very message which it has to deliver to the world is universal in its character, and consequently the church itself cannot be restricted by the boundary lines of earthly kingdoms or temporalities of any kind whatever. In a word, it must be ecumenical. The Gospel is to be carried into all the world and preached to every creature, and the church ought to be co-extensive with the Gospel message. It is also true that membership in the church of the future must depend upon spiritual birth, and not upon natural birth. In other words, nationality must not be allowed to take the place of spirituality. Because a man is a citizen of a certain government or belongs to a particular nationality, he must not on that account be regarded as necessarily belonging to the church of Jesus Christ. Nothing short of the new birth, or new creation in Christ Jesus, will entitle anyone to real membership in the organization I am considering. And let it be furthermore distinctly understood that the present divided state of Christendom utterly fails to represent the oneness of Christ's disciples for which He so fervently prayed. Hence the church of the future must have catholicity, spirituality and unity. And to have these it must not consider seriously the question of what is called the "historic episcopate," or any other peculiar feature of church government which radically affects the three general characteristics to which I have called attention.

Nor is there any need for cleavage along the lines which have usually distinguished Episcopalians, Presbyterians and Congregationalists from each other. The church of the future will undoubtedly be Episcopalian, because it will be governed by bishops or overseers; it will be Presbyterian because it will be governed by presbyters or elders, these being from a New Testament point of view the same as bishops or overseers; and it will also be Congregational, because the whole assembly will be the final source of appeal with respect to all matters of governmental authority. Hence the church will be Episcopalian, Presbyterian and Congregational, but not any one of these to the exclusion of the others.

It is desirable I think that special emphasis should be placed upon the last general characteristic which I have mentioned, namely, the oneness of the members of the church of the future. This oneness is very comprehensively and clearly stated by the Apostle Paul in his letter to the Galatians, where he says: "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for we are all one in Christ Jesus."

In this Scripture there are three very important distinctions clearly indicated, which I think the church of the future must practically annihilate before it is possible for that church to realize, even in an approximate sense, the splendid ideal of the New Testament. Let us therefore look honestly at the three distinctions to which the Apostle calls attention.

(1). The distinction between Jew and Greek cannot be recognized in the future church. This has been one of the fundamental difficulties in the way of the progress of the Gospel ever since it was first preached, and it has perhaps done more than any other one thing to destroy the ecumenical character of the church. Indeed, it cannot be doubted that even now the old controversy between Jew and Greek, between the old covenant and the new, between the law and the Gospel, between Moses and Christ, is more or less a factor in the church of the present day. It is not too much to say, I verily believe, that we are still troubled with Judaizing teachers, who are urging all God's free children to go back again to the yoke of bondage. But those who are so

zealous for the law practically destroy the Gospel. We must not bind freedom in order to liberate the slave. In our anxiety to honor the law of Moses we may dishonor the law of Christ. Too much emphasis placed upon the first may make the last an insignificant appendix, and this is precisely what many have practically done during the past ages of the church, and I fear that there are not a few who are even now more careful about maintaining the integrity of the law than the integrity of the Gospel. Undoubtedly the law is better than nothing at all. And it may be that some people will have to tie themselves to it, like Ulysses tied himself to the masts of the ship in order to pass securely the Island of the Sirens; but if we really know how to make the music of the new covenant we may, like Orpheus, drown the voice of the sirens in the sweet melody of the Gospel lute, and thus escape the seductive influence of temptation without the necessity of fastening ourselves to the imperious prohibitions of the law. And it is simply certain that the church of the future must take a new departure with respect to the matter now under consideration. And it will, I think, at any rate demonstrate the unity of the race by breaking down the distinction between Jew and Greek. The promise of God to Abraham was in its ultimate design emphatically ecumenical—it included all the families of the earth. And the law which was given 430 years afterwards was simply a parenthesis, or a mere temporary addition, because of transgressions until the promised seed should come. This law could not therefore annul the promise which was intended for all time and for every creature. The former was not only temporal, but temporary. It related not only to time simply in its dealings with the Jewish people, but even the time of its authority was limited. It was also exclusive. The latter however is inclusive, comprehensive, spiritual and permanent. As the law has dominion only while the man liveth, the moment we are crucified with Christ, or die to sin, that moment are we released from the law. Our resurrection is to a new life, to a new Master, and to a new kingdom. In fact, all things become new to us the moment we are in Christ Jesus our Lord, and in Him the law hath no dominion over us. Or, to change

the figure, the law is a shadow of the good things to come. Now a shadow presupposes light somewhere. The light of the Sun of Righteousness was actually shining all the time the law was in force, and as this Sun rose higher and higher the shadow grew shorter and shorter; so that when, on the day of Pentecost, the Sun had reached the zenith of His glory, was indeed declared to be both Lord and Christ, then the shadow was under His feet, or the law ceased to have any potentiality with either Christ or those who were His. Since that time "Christ has been the end of the law for righteousness to every one that believeth." This fact must be made prominent in the church of the future, or else that church will not be much of an improvement on the church of the past or the present.

And the influence of the Greek as such must also be broken. The late Professor Hatch, of Oxford University, with great research and ability, has shown with admirable clearness the influence of Greek philosophy on the development of historic Christianity. No doubt we are largely indebted to the Greek spirit for the philosophizing tendency to which I have already called attention, and which has wrought such fearful havoc in the historic church, for it cannot be doubted that the tendency has been the parent of most of the theological hair-splitting which has often made the difference between saints and sinners to consist in little more than the change of a single letter in the spelling of a word.

However, the annihilation of the difference between Jew and Greek will at once demonstrate the unity of the race, which is a most important step in the direction of that universal brotherhood, the establishment of which is one of the great objects of Christianity in the world.

(2). The distinction between bond and free must also give way before the coming church. The breaking down of this distinction will bring us to social unity. There is perhaps nothing in which the church of the past has more signally failed than in realizing the Christian ideal of social life. The late General Gordon was practically divorced from the churches of his day by what he regarded as their recognition of caste. He held very earnestly to the notion that both

Christ and His Apostles very clearly taught that in Christ Jesus the distinction between bond and free cannot legitimately be recognized. And I think we are all bound to acknowledge that even our modern Christianity does not properly illustrate the socialism of the New Testament. The old notion that one man is better than another because of the accidents of natural birth still dominates our church life, and I fear has a much deeper hold than many are willing to admit. But the church of the future will break down the reign of caste, and will recognize only the royal mark of dignity which belongs to every Christian man, because of his relation to the Man Christ Jesus. The fact is there is nothing which distinguishes the Christian religion so much as its doctrine of social unity. When Christ said "There is joy in heaven with the angels of God over one sinner that repenteth," He struck the keynote of the music of the new age to which we are rapidly coming. The value of the individual man, and the value of that man in his lowest estate, is perhaps the most marvelous revelation in the whole teaching of the great Teacher. We pray that the will of God may be done on earth as in heaven, but how few of us are ready to rejoice with the angels of God over one sinner that repenteth! When, however, such a person returns to God, all heaven is filled with rapturous delight. But we wait for the hundreds and thousands before our joy amounts to much. And even these must be the distinguished of earth in order to excite our highest delight. But I thank God the church of the future will change all this, for it will completely revolutionize our social ideas, and will consequently break down all such barriers as have heretofore blocked the way to genuine religious progress. Flesh will no longer dominate, though it may not be completely conquered while we are subject to the conditions of our present environment. Doubtless we shall always be to some extent influenced by the sensuous while we are in our present state, but when the spiritual man has fair play in the struggle for the mastery, we shall at least be delivered from the complete domination of the sensuous, which has so emphatically marked the past history of the church.

(3). It is perhaps even more remarkable that the

Apostle should say that there is neither male nor female in Christ Jesus. And yet there is a most important sense in which this is true, and if the church of the future is to maintain the essential characteristics of the unity contended for by the Apostle, then it is certain that woman must have a more important place in the church than she has yet filled. I do not stop to discuss those recondite questions which so often have engaged the attention of theological pugilists—such as Paul's supposed prohibition against women speaking in church, etc. I am concerned at present with a more important aspect of the question. I am looking at a phase of family life which must be made prominent in the church. I have already shown that by getting rid of the anti-spiritual difference between Jew and Greek we practically reach unity of the race, and by getting rid of the distinction between bond and free we reach the unity of society, or social unity; and now I wish to emphasize the fact that by getting rid of the distinction between male and female, in so far as church relations are concerned, we shall reach family unity; and this will practically cover the whole ground of unity so far as it relates to organization. Indeed, I believe the church of the future will have organic unity simply because it will recognize organic difference. Unity implies difference. There is difference between Jew and Greek, there is also difference between bond and free, there is difference between male and female; but in Christ Jesus these differences do not count. The oneness that is in Him brings all differences into unity. He is the light of the world in which all colors are blended; He is the music of the world in which all different notes harmonize. And when the church shall cease listening to organ-grinders, and hear only Him of whom Moses and the Prophets did speak, then we shall begin to understand that difference in the right place is harmony, while difference in the wrong place is discord. But, as already intimated, we have been listening to organ-grinders whose sectarian clatter is not much more grateful to the cultivated ear than those of whom Dr. Holmes speaks:

"You think they are crusaders sent
From some infernal clime,
To pluck the eyes of sentiment,
And dock the tail of rhyme,
To crack the voice of melody,
And break the legs of time."

And it cannot be disputed that the discords of hurdy-gurdy sectarianism have been heard all along the line traced by the Apostle in the words which we have been considering, and especially with respect to what he says about male and female.

I cannot now go into particulars in order to show how woman's work may be made more effective in the salvation of the world. It is sufficient for my present purpose to put all the emphasis I can command into the inspired statement which I have quoted from the Apostle to the Gentiles. And, in my judgment, when we have practically reached the three unities to which I have called attention, there will not be much difficulty in realizing "the unity of the spirit" which the Divine Word so urgently exhorts us to keep. This, of course, is the main end in view, but the three unities which the Apostle's teaching clearly implies must necessarily precede such a unity of the spirit as will give us a church commensurate with the needs of the whole human race.

Undoubtedly our conflict is chiefly with the three antagonisms which the Apostle has presented, and consequently to overcome at these points will be to subdue the flesh, conquer the animal, and bring liberty to the spiritual man. At present our struggle is with the sensuous, the carnal, the animal, involving all the lower elements of our being and environment, and we can have spiritual unity only when our higher nature has gained the ascendancy over the lower, and when our true manhood and womanhood are allowed to become dominant in all our lifework.

And just here we touch the conflict of ages; and just here we must triumph, if the church of the future shall be essentially what the ideal is in the New Testament Scriptures. It was the animal that triumphed through the temptation in Eden, and it is the animal or sensuous which has been in

conflict with the spiritual ever since the fall of man. This conflict is well illustrated in Flaubert's incomparable story of Salambo, in which he gives us a legend full of tragic interest, wherein the facts of history are deftly woven in the threads of romance.

The story is concerning the sensuous passion of Matho, the Lybian chief, for Salambo, the daughter of Hamilcar, the great Carthaginian Suffete and father of Hannibal. During the siege of Carthage by the mercenaries, Matho, aided by Spendius, penetrates into the city at night, enters the Temple of Tanit, and carries off the mysterious veil of the goddess, whom the Carthaginians held in great veneration. Clothed in this mantle, which to even look upon was profanation for the worshipers, he succeeded in making an entrance into the private apartments of Salambo, to whom he declared his passion and then retired, a mob following him, though unable to do him harm because of the sacred Zaimph with which he was covered. He succeeded in carrying the veil or mantle into the camp of the barbarians and kept it unstained. The subsequent misfortunes of Carthage were chiefly ascribed to the loss of the Zaimph, and in the dire necessity of the case Salambo was deputed by a priest of Tanit to go to the tent of Matho and rescue the veil at whatever risk of life or virtue. This mission Salambo undertakes, and succeeds in securing the Zaimph, though she places her virtue under suspicion, and from henceforth she finds herself strangely interested in Matho, notwithstanding she declares her hatred of him. Immediately after the restoration of the Zaimph, Hamilcar promised his daughter in marriage to 'Naar Havas, a Numidian chief. At a pitched battle between the barbarians, commanded by Matho, and the Carthaginians, commanded by Hamilcar, the former were practically annihilated, and Matho was taken prisoner.

The war was thus ended, and then the wedding of Salambo and 'Naar Havas was fixed. On this same day Matho was to be executed, his death to be made as horrible and painful as possible on account of his rape of the Zaimph. Salambo is dressed in magnificent splendor for the occasion, and just before the time for taking the marriage vow Matho

is driven before her eyes by his tormentors, and finally falls and expires, while his eyes are fixed in a wild gaze on Salambo. Meantime she has been steadfastly watching him, and when he expires "she fell, her head leaning over the back of the throne, pallid, stiff, her lips parted, and her dishevelled hair hung to the ground." The story ends with the following sentence: "Thus died the daughter of Hamilcar for having touched the veil of Tanit."

Now it is not difficult to extract the moral of Flaubert's great novel. Evidently it is intended to illustrate the strange fascination of the forbidden, and the danger of doing evil that good may come. It further emphasizes the importance of authority in governing human passion. And just here we touch the secret springs of all history. The conflict in Eden was not unlike the story of Salambo. There was the conflict of authority; the struggle between passion and reason; the battle of the desires with the law of prohibition. In the case of Salambo it is the same old story in different language and with different characters. And it can scarcely be regarded as accidental that a serpent plays an important part in the latter as it does in the former. The python of Salambo does not speak, but its mystic power is felt all the same. In both cases the animal predominates. In Salambo the spiritual yields to the carnal, virtue to lust, and authority to the desire to taste the forbidden. Practically it is the reproduction of the Eden tragedy, and this has been reproduced more or less in reality all along down the history of the ages. And we are still ready to touch the veil of Tanit, though it is written even by Divine authority that whosoever toucheth shall surely die. We do not believe what is written; or if we do half believe we are more than persuaded that the end justifies the means. So we go to the tent of Matho, sacrifice our virtue, trifle with the law of prohibition, place ourselves under the control of the animal, and bring upon ourselves condemnation, all for the sake of gratifying the demands of the sensuous.

We cannot believe that some things are too sacred to be handled. Hence we listen to the voice of the animal rather than to the Word of God. The python is directing our steps, and we follow his leading rather than the great spiritual

Master, who has taught us that self-denial is the first step in order to become His disciples. In fact, Matho, the brave, sensuous Lybian chief, is our *beau ideal* of a man, and, following his example, we do not hesitate to invade the most sacred temples if we can only bear away in triumph that which will give us access to our desires. Matho's ambition was to win Salambo, and this he endeavored to do at the sacrifice of Carthage and virtue and the sacredness of Tanit. The world is still moving on the same lines, namely, the sensuous. The temporal is still uppermost. The cry of the spiritual is like the wail of Carthage over the lost Zaimph, and yet it cries in vain. Our sacred veils are still in the tent of Matho, and even if some noble, spiritual Salambo should risk all to capture them, she must pay the penalty for coming in contact with the power of the animal.

But even our temples are full of the sensuous. We do not need to go to the tent of Matho to find our animal masters. Religion furnishes us with all we are seeking for. The spiritual worship and self-sacrifice and service of the Apostolic church have been superseded by a mixed materialism and self-indulgence which have removed our church life very far from the New Testament ideal. The preaching of the present time, in order to be popular, must make the nerves tingle; worship must thrill the senses; the music must ravish the ear; and the prayers must have the fragrance of incense for the nostrils. Matho, the bold, successful, sensuous chief, stole the veil of Tanit, and our religion has been carried into the tent of the barbarian. And now our danger comes, for any effort to deliver our religion from its present environment must necessarily bring us in contact with that which is defiling. Contact with the sensuous is itself dangerous. "Deliver us from evil," is a prayer we need constantly to utter. First of all, the church was *in* the world, but was not *of* the world. Now the case is changed. To-day our churches are too much given up to the sensuous. To please the world, to gain its applause, to secure its attention appears to be the chief concern. But for this unholy alliance we shall have to suffer, just as certainly as effect follows cause. We cannot play with evil without feeling its influence upon us. Hence

we must have respect for the authority of Him who has spoken unto us; we must not touch that which is forbidden, even though it seems to be as sacred as the Zaimph of Tanit. Touching may give us a temporary advantage, but the time will surely come when we must pay the penalty for our disobedience. Nor shall we be exempt from the penalty even though our purpose be as noble as that of Salambo in recapturing the Zaimph. She touched it, and thereby turned her devotion into sacrilege, and finally paid the penalty with her death. We cannot trifle with sacred things without danger to all our best interests. Forbidden fruit in Eden was the symbol of all subsequent tests of respect for authority. It taught the world that faith and not sense is that by which we must overcome. The battle in Eden was lost because sense was allowed to usurp the place of faith. And so it will be to the end. The Zaimph of Tanit may have been a delusion, as no doubt it was, but it was better to believe in it and accept the security which this faith gave, than to break the delusion with the hand of a Matho, and thus surrender the soul to the control of the senses. And yet the struggle of the ages is the struggle of the spiritual and the animal—the effort to re-instate the soul in the place from which it has fallen. To accomplish this was the mission of Christ to the world, and this will be accomplished when the church of the future shall give to us the ideal beauty of the living Christ.

III.

Having now considered with sufficient fullness what will be the faith and organic character of the church of the future, it is only necessary in order to complete our survey to notice briefly *what this church will be in its life; or what it will be as a practical organization for good.* This, after all, is the true test of everything that has life, and this is really the side of what we call Christianity that Christ Himself most distinctly emphasized. He certainly did not give much attention to what we call doctrinal statements. Indeed it may be fairly questioned whether He gave any attention whatever to the kind of doctrinal statement which has largely engaged the attention of the church in the past. It is at any

rate a very remarkable fact that all the creeds of Christendom are chiefly concerned with dogmas which have little or no place in the teaching of the Christ, while the matters which He emphasized most are either not noticed at all, or else they are placed in a very subordinate position. It would truly be a very curious creed that would emphasize the teaching, item by item, of the Sermon on the Mount; and yet it seems to me that that teaching is quite as important as anything else in the New Testament, if indeed it is not more important. But, however this may be, it is safe to say that whatever may have been necessary to the church of the past, or whatever it may have been able to do without, it is absolutely certain that the church of the future can never meet the high hopes of the present nor the responsibilities of the work which that church will be called upon to discharge, unless it practices what it preaches. Hence both its faith and organization will be useless, and even worse than useless, if the life of the church is not what it ought to be.

We often distinguish between things that do not essentially differ, but this is necessary in order to accommodate our language to the weakness of our environment. We talk about sacred and secular, prayer and work, praise and sacrifice, etc., but in the highest analysis these all meet together in unity. In the sphere of true living all things become sacred, while work and sacrifice are turned into prayer and praise. Divine living is what God wants of the Christian, though He does not expect this without the necessary preliminary training, which ought to be supplied in the church. And it is precisely this training which will give the church of the future its superiority over the church of the present day.

What, then, will be the character of the coming church with respect to the great work which it has to accomplish? It will be (1) aggressive; (2) progressive; (3) congressive.

Let us very briefly examine each one of these in the order I have named them, and then we shall, I think, the better understand the real spirit of the church which we are all hoping may soon come in its fullest manifestations of power.

(1). The church of the future will be intensely aggress-

ive. It will not be satisfied to merely build places of worship and then invite the people into them, or else by pandering to worldly taste entice the people into them; but the church I am considering will recognize in all its potentiality the meaning of the first word in the great commission which Christ gave to His Apostles. The word "Go" will have a significance which at present does not attach to it, and this word will take the future church into all the world, so that the Gospel may really be preached to every creature. The one need of the present day is the heroic spirit which compels to the noblest deeds. Really, the age of heroes has passed. In our church life there are no grand men, such as Luther, Calvin, Wesley and Campbell to lead us. We have many men of excellent characters, and some of them are filling important spheres, but when we ask: Where are the men who fitly represent the heroic age of action? echo answers, Where? Truly may it be said that "Atlas has gone to the Hesperides, and there is no one left to hold up the skies; that Ulysses has departed on his wanderings, and there is none strong enough at Ithaca to bend his matchless bow." But the church of the future will aim to make every man a hero by infusing into him the aggressive spirit. However, all are not likely to be heroic; some will have to be carried, but the aggressive spirit will not wait on these, though it will recognize the duty of carrying all who have not strength in themselves. Many of these are no doubt very troublesome, even when the noblest charity is exercised towards them; and if we were engaged in a carnal strife we could well afford to leave them behind, for they undoubtedly hinder to a large extent all earnest aggressive effort. All the same, it is impossible to reckon with the conditions of the future without taking them into the account, and while this may be a hindrance to progress, it is altogether probable that even the church army of the future cannot do without its ambulance corps. There will always be enough weak souls who must be carried to give full employment to the surplus energies of the strong. Grumblers and fault-finders, like the poor, are with us always, and it is almost certain that they will not leave us in the coming church. Some men were no doubt

born in the objective case. They are never pleased with anything except themselves, and they would not be pleased even with themselves if they were large enough to be seen on the other side of the personal pronoun I.

But the habit of fault-finding is no new thing under the sun. The Israelites were much given to grumbling. No people were ever more highly favored. God was with them in a very special manner. He was a pillar of cloud to them by day and a pillar of fire by night. He fed them with manna and quails, and gave them water from Horeb to drink. Yet the people murmured. The more blessings they received the more they seemed to be dissatisfied. No wonder Moses grew impatient. He knew how little cause there was for complaint. But he did not take into account sufficiently their immaturity. They were simply big babies. They had physical growth, but their religious and mental development was sadly behind; they had to be carried. They cried for the mortar-beds of Egypt. They often sighed to go back to their bondage. This feeling showed itself right at the start. At the Red Sea their demands to go back were imperative. Moses said to them, "Stand still and see the salvation of the Lord." But God said, "Wherefore criest thou unto me? speak unto the children of Israel that they go forward." Here were four doctrines preached: first, the go-back doctrine; second, the cry-on doctrine; third, the stand-still doctrine; and fourth, the go-forward doctrine. The last was God's doctrine, and was consequently the true doctrine. The other three doctrines were false, and as used in these days are always misleading. The third was at once contradicted by Divine authority, and therefore should not now be used as indicating the way out of any difficulty.

The way to victory is toward the front. Forward! should be the watchword of every man who hopes to accomplish anything in this life. But the go-back, crying, and standing-still doctrines are not yet conquered. Indeed, in many places they are in a large majority; at least the men who do not wish to go forward are in a large majority. Progress is not always peace. To float down stream is an easy matter, but to pull against the tide is quite another

thing. Anyone can object—any one can find fault. The world's heroes have always had to pull the grumblers after them. But even this is a noble work to do. We must not be satisfied with getting forward ourselves; we must aim to get others forward also. Unselfishness is one of the most fundamental matters connected with the Christian religion. And yet unselfishness is, in its highest form, the very highest self-interest. As a matter of fact, the only way to get on is to help others. Some men make a great noise and go through all the motions of work, but a closer examination will reveal the fact that they are practically doing nothing. What we need is real work, not pretense. Mere motion and noise are poor substitutes for genuine power and a wise application of it.

I was once crossing the Atlantic from New York to Liverpool, and after leaving New York I soon noticed that the ship was not making her usual time. I counted the revolutions of the screw and found that these were at least ten behind what they should be. A look into the engine-room revealed nothing that indicated weakness. But I was not satisfied; I asked an officer what was the matter. He replied by pointing to one of the three pistons. Said he, "That piston nearest to you is a dummy. It is moving up and down just like the other two, but it is not only useless, but worse than useless, for it is indebted to the two live pistons for even the life it shows. They not only drive the ship, but have to pull the dummy piston along while doing it." And so I think it is with some men. They not only do nothing themselves, but the live, active, progressive workers who are driving the ship of progress have literally to draw the dummy men after them, or else the dummies would never get on at all. Let us make no mistake in this matter. It often happens that the very little activity shown by fault-finders is due wholly to the great activity of the real workers. The real workers are not only carrying the whole load of the work, but they are carrying also the men who will not work, and who really try to hinder the hard workers by fault-finding.

But this double service is quite necessary. We cannot,

even if we would, disassociate ourselves from the dummies, the fault-finders, the objectors. They belong to the machinery, and must therefore be reckoned with in all our efforts at progress. But we must not stop the ship because we have to carry a dummy piston. We can at least put motion into the men who are preaching the go-back, cry-on or stand-still doctrine. I am not unmindful that these men may claim that the very motion we impart to them is a sign that they are actually driving the ship. Let us not mind that. The defects in their machinery may be remedied after a while, and then these dummies may do good service in the great work of progress. Christ's method was to make friends out of enemies. He did not come to destroy, but to save. This should be our policy. We may have to carry some men for a time, but these dummies may some day become brave and earnest helpers in our conflict with evil. Hence one of the lessons which every active Christian should learn is how to wait on the development of those who are now in the great army of fault-finders and complainers, who are really the dummy pistons on every ship of progress. How many men, brother, can you carry until you can bring them into good working condition? Be patient, for just here you have a very grave responsibility, and just here is where I verily believe the Christians of the future will be wiser than we have been. They will not stop back with the ambulances, but they will nevertheless keep the ambulances in the rear for the benefit of those who are weak, ill, or wounded.

(2). The church of the future will be essentially progressive in the best meaning of that word. I do not see how this could be otherwise in a church which aims at development. Legitimate growth is only another name for normal progress. Any church which grows in grace and in the knowledge of our Lord Jesus Christ must make progress. I am not unmindful of the fact that with some of the grumblers, to whom reference has been made, progress has become an epithet, and efficiency a crime, but to those who look at the whole matter from a truly Christian point of view it will appear perfectly evident that no church can do the work of God

in this world which does not make progress a watchword and efficiency the highest proof of fitness for service.

But in pleading earnestly for progress, I do not wish to be understood as having any faith at all in noisy professions of progress. It is not necessary to talk loud and make large demonstrations of purpose. The Divine method of working should always be our example. God is economical of power. He does not waste energy. Even when He exerts His mighty strength the most He nearly always does this in silent courses. Nor is the silence broken until the power is exhausted. He never thunders without the corresponding lightning. We often thunder most when the lightning is least. Noise does not therefore necessarily imply strength; indeed it is rather a sign of weakness. Progress is not simply resistance; it may not imply any visible conflict at all. I know we are always talking about fighting error, and no doubt there are times when this cannot be avoided. We have already seen that the church must be aggressive, and that this aggressiveness means the overthrow of all opposition. Hence there are times when the conflict between truth and error will not admit of even a temporary compromise, and at such times to fight earnestly for the truth is the highest virtue; but, after all, truth is never so beautiful as when she humbles herself in order to be charitable to the wrong-doer. It is precisely at such a moment that she best reflects the image of Him who said to the erring one: "Neither do I condemn thee: go and sin no more."

The world has not yet learned to appreciate the high qualities of attractive force. Most of us are centrifugalists, rather than centripetalists (if you will allow me to coin these words to express my meaning). We are never so sure of progress as when we are driving everything into space. In a word, we believe in progress by repulsion, rather than by attraction. But the church of the future will reach its highest development in the harmonious action of all forces that enter into the law of progress.

(3). The coming church will not only be aggressive and progressive, but it will also be eminently congressive. This means that Christians shall not only walk together, but that

they shall meet together, worship together, and work together. In the past there has been entirely too much isolation, too little conference, and by far too little co-operation. Denominationalism is bad enough, but sectarianism is even worse. The former may exist without the latter, but neither can exist without injury to the cause of Christ. The one hinders brotherliness and Christian work, but the other literally drives out the Christian spirit, and in its stead fosters a spirit which is intensely selfish, if not devilish. The church of the future must get rid of the latter, if indeed it does not of the former. When that church has reached its highest development (and this will be its congressive period), then such a religious congress as the one in which we are now taking part will be regarded as a normal sign of our religious development.

And now, in conclusion, it may be well to inquire what are some of the blessings which such a church as I have described will bring with it? I have already mentioned that the church of the past has been largely disappointing in practical results. The Apostolic church had many of the characteristics which I have intimated must belong to the church of the future, but even the church of Apostolic times did not fairly represent the Divine ideal presented in the New Testament. The apostasy which had already begun to work in Paul's day continued to develop through the patristic church until it became an accomplished fact by the union of church and state under Constantine. From that period down to the present, apostasy has more or less shown itself in every age of the church, and yet, notwithstanding all drawbacks, much good has been accomplished, and some definite progress has been made. During the last hundred years a great deal has been accomplished in the right direction. But there is still very much to be done before the church shall become as "fair as the moon, as clear as the sun, and terrible as an army with banners."

Let us now answer the inquiry as to what the church of the future will bring with it.

(1). It will bring a new era of brotherhood. Professor Drummond has been telling us about "The City without a

Church." And what he has said has attracted widespread attention. But in my judgment there is a fallacy in the Professor's reasoning which some have failed to discover. If he had described a city that is all church, he would have come much nearer the truth than he has done. He seems to have a wrong conception of what the church is as it is represented in the Word of God. He evidently confounds the place of worship with the church itself, or that which really worships. The *ecclesia* of the New Testament is altogether a different thing from the *kuriakee* or *kuriakon*, which seems to be the thing which Professor Drummond does not find in the New Jerusalem city. This confusion of the *ecclesia* with the "house of the Lord," or the place in which the assembly gathers, is not peculiar to Professor Drummond; it is a common habit with many who write about the church. But if we fix our minds upon the assembly itself, or, better still, on all the Christians at a given place or city, we immediately see how absurd it is to suppose that there can be a consecrated Christian city without a church. Really the thing to be aimed at is to make the whole city practically a church. In Apostolic days the style was "The church at" a place or city, such as "The church at Jerusalem," "The church at Ephesus," "The church at Thessalonica," etc., etc. We never read in the New Testament of churches (plural) at a city. Evidently it was the Divine intention to bring every city into subjection to the Gospel, and thus make each city co-extensive with the church at that place.

Without therefore calling in question Professor Drummond's contention that the New Jerusalem city seen by John is what must ultimately be realized here, I cannot for a moment agree with him that any such notion is contemplated as the city without a church. He thinks that the apocalyptic New Jerusalem may find its fulfillment in any city of modern times, and that London, Berlin, Paris, New York, Chicago, etc., may become New Jerusalems. But Professor Drummond's contention does not go on all fours. While it is said that the city which John saw had no temple therein, it is at the same time stated that it "had no need of the sun, neither the moon to shine in it, for the glory of the Lord did lighten

it, and the Lamb is the light thereof." Does the Professor imagine that our modern cities will ever be able to do without the light of the sun and the moon? And if we are to interpret these terms metaphorically, then does he suppose that any of these cities can do without the light that God shines through His church?

However, the moment that we realize the city that is all church, or the city where all its inhabitants belong to the spiritual brotherhood which is represented by the ideal church, that moment we have reached a new and blessed era of brotherhood. This is what the world is sighing for, and this is exactly the socialism which the world needs. When the church in the life of its members fitly illustrates universality, spirituality and unity, then we shall have the socialism of Christ, and this will at once bring the new era of brotherhood to which I have called attention.

(2). The church of the future will bring a new era of consecration and service. Who does not feel the need of such an era? Everywhere there is a painful sense of failure as regards devotedness to the cause of Christ. I greatly fear that very many professing Christians of the present day might safely be classed with the Laodiceans in the apocalyptic vision. At best they are only lukewarm, and lack both the spirit of consecration and earnestness to work. Indeed, very few, compared with the great mass of Christians, make any decided sacrifices at all for the spread of the Gospel. How many are contributing liberally to support missionaries in the field? How many are willing to go into the field and bear the heat and burden incident to such a service? We sometimes wonder why our missionary meetings and conventions are not better attended than they are. But the reason is not difficult to find. We must never expect interest where there is no capital. If Christians do not invest in our missionary enterprises, we cannot hope that they will come to our meetings to hear about missionary work. You cannot expect a good angler to watch intently the cork on his line when he knows he has put no bait on the hook. When we can persuade Christians to put bait on their missionary hooks, there will not be much difficulty in getting them to watch the

corks. They will then come to our missionary meetings in order that they may learn what success has attended their investments. A new era of consecration and service will send thousands of missionaries into heathen lands, and will at the same time bring millions of dollars into the missionary treasuries for the support of the Gospel.

(3). And lastly, the coming church will bring a new era of triumphs and peace. We are just now standing on the verge of a new century, and I cannot help believing that this new century contains within its hidden folds a marvelous record of this world's history. But we who are now men and women can hope to see only the beginning of the glories which will be revealed. And yet this beginning will probably be more wonderful than anything our eyes have ever beheld. The past hundred years have been crowded with events which point to the coming of a new era, and this era is even now beginning to dawn upon the world. The beginning of a new year always has in it considerable significance to those who recognize the value of every moment of time. But the beginning of a new century is often the turning point with reference to some of the most important matters connected with human destiny. Who can estimate the progress that has been made within the last hundred years? Looked at from almost any point of view, the century which is just closing has had no parallel in the history of this planet. It began with a revival of the religious spirit, and especially the missionary spirit, and it is ending with a record which promises much for the twentieth century. With respect to other matters, if I were to count up the gains and give you the result, you would be startled at what has really been accomplished. Science has walked hand-in-hand with religion. The nineteenth century has given us the wonderful achievements of steam-power and electricity. It has practically annihilated distance in travel both by water and land, and especially in the use of the railway. But, not enough that the earth should be bound with iron bands, iron nerves must pierce and transpierce the whole, creating throughout the civilized world one common emporium, and bringing nations which but a century ago were beyond the reach of fraternal sympathy

within whispering distance of each other. We have only to look around us at this great World's exhibition in order to have some conception of the point we have reached in physical progress. And if nearly all this is the result of the past hundred years, what may we not expect of the century which is to come? As regards religious matters, there is certainly good ground for hope. There is an unmistakable breaking up of the old ecclesiasticisms, and almost a complete breakdown of the authority of human creeds. Doubtless the present confusion will be fraught with some evil. This is precisely what we ought to expect. There has never yet been a great forward movement in the interests of good, right and truth which was not opposed by another movement in the interests of evil, wrong and error. And the influence of the latter will usually be considerably augmented if it can counterfeit the best efforts of the former. When Moses and Aaron were performing their miracles in the land of Egypt with a view to the deliverance of God's oppressed people, the forces of evil were intensely active in imitating the miracles which were wrought by Divine power. And when Christ was here on earth performing His miracles, the whole demon-world was stirred to its uttermost to neutralize His power by imitating His works. Perhaps there never was a time of greater activity on the part of Satan's forces than when our Divine Lord was here in person superintending the establishment of His kingdom.

And we ought to learn a lesson from all this. That lesson is that when there is little activity among God's children there may not be a corresponding indifference on the part of the powers of evil; but when God's people are deeply in earnest, and are waging an aggressive warfare upon the strongholds of Satan, then we may be well assured that all the forces of evil will be brought actively into the field.

And if we should find some such state of things as I have described prevailing at the present time, surely no one ought to be astonished. There is just now very great activity among religious people. It may not be as great as some desire, and it is certainly not as great as it ought to be; and yet it is far greater than at any period within the recollection

of the present generation. I do not now refer simply to the actual work that is being accomplished. Very much is being done in this direction, but this does not represent all that we mean by activity. Thought logically goes before action, and it is the thinking of the present hour that is making highways for the workers of the future. There can be no doubt about the fact that some of this thinking is in a crude state, but even this ought to be reasonably expected. Mind no more than matter can emerge from chaos without bringing with it some of the darkness with which it was enshrouded. For many years the religious mind has been slowly working its way out of the darkness of the Middle Ages, and considering that it has had to overcome so many difficulties, there is certainly much reason for rejoicing at the progress that has been made.

At any rate, it appears to me that we are just now standing upon the dividing line of two ages. The age of struggle, conflict, war, but nevertheless the age of mighty achievements, is rapidly passing away. The age to come will be one which at least will not be entirely without the characteristics of the age now passing. But the new age will be especially distinguished for its great victories in all the departments of human progress. It will be strongly marked by the spirit of unity which will everywhere prevail. The ushering in of the church of the future will at least be the beginning of that happy time foretold in prophecy, when the church shall become universal, and when national life shall become ecumenical—in other words, when the nations of the earth and the church of Jesus Christ shall become co-extensive. In fact, the new age will bring us to that happy period

**"When the war-drums throb no longer, and the battle-flags are furled,
In the parliament of man, the federation of the world."**

J. H. Garrison.

BIBLICAL ANTHROPOLOGY, THE KEY TO SOME RELIGIOUS PROBLEMS.*

J. H. GARRISON.

"And God said, Let us make man in our image, after our likeness. * * * So God created man in his own image, in the image of God created he him; male and female created he them."—Gen. 1: 26, 27.

Perhaps the symbol or character that would most fitly represent this age is the interrogation point. It is an age of profound questioning of everything in the heavens above and in the earth beneath. There is nothing so sacred or so venerable as to escape the interrogation point. The three great questions of this age, and of the ages, are:

1. What is man, what kind of a being is he?
2. Who is Christ, and the God whom He reveals?
3. What salvation or destiny has He prepared for man?

The man that is not interested in these questions gives evidence of partial, or total, obscuration of that which is most distinctive of our human nature—its rational and moral faculties.

It is proof of the superiority of the Bible to all other books in the world that it is the only book that furnishes satisfactory answers to these great questions; and in that fact, in my judgment, lies the Bible's supreme claim to the confidence and acceptance of men, and also its charter for an assured immortality in the literature of the world. The fact that this book alone, among all the volumes and tomes of the libraries of the world, answers these three great questions of the human soul, makes it the Book of books. Think you that the

*Stenographically reported by Miss M. M. Gilmer.

destructive critics are likely to overthrow such a book as this? And the sooner we come to recognize the fact that it is because the Bible speaks to the human heart as no other book does on these great themes, that it is a Divine book, the sooner we will cease to be alarmed at the inquiries and investigations concerning its genuineness. The fact that the Bible opens to us more windows in heaven than all the libraries of the earth, and has a dynamic force which they do not possess, is the reason why it has such a hold upon our humanity, and the reason why we need entertain no fears whatever as to its destiny. Its safety is secure. We may look on undaunted at all the crucial investigations it is now undergoing at the hands of critics. A book that brings satisfactory answers to these great questions, the world will not easily let go. Until somebody invents a better book—one that will furnish more satisfactory answers to these vital questions—the world will hold on to the Bible.

Now let us test this old Book on one of these questions I have suggested, namely, "What is man?" If we put the question to materialistic science for an answer—that part of science which takes no note of man's spiritual nature or of the phenomena associated therewith—the answer is, "Man is a splendid animal. He stands at the very summit of the animal creation. He is a piece of finely organized clay. He is a marvelous organism; but at death he is dissolved back into his original elements, and that is all there is of him. There is no part of him that survives the grave, for we have analyzed him scientifically, and we find nothing in him but the material." Are you satisfied with that answer? Does it meet the demands of your heart? Nay, it does not meet the demands of your reason. If that is all there is of man, why these longings and aspirations after something better, something higher? Why would God mock us by putting in our hearts this deathless aspiration, to end only in the grave?

Turn from materialism, and make your inquiry of Agnosticism, "What is man?" and it replies with a show of modesty: "We do not know that there is, or that there is not, anything in man that will survive the grave. We do not know that there is any God. If there be a God,

He is unknowable. The whole question of God's existence and man's destiny lies beyond the range of any evidence we can accept. We do not know." Does that satisfy? Are you willing to take that to the death-bed of your dying mother and read it? Are you willing to lie down on your own death-bed with only that for a pillow? No; you turn away heart-sick from science and philosophy, and, turning to the old Bible your mother loved so well, you open its lids, and on its faded pages, bearing, it may be, the tear-stains of your mother or of your father, you read the answer to the question, "What is man?" in these marvelous words I have quoted: "Let us make man in our image, after our likeness. * * * So God created man in his own image, in the image of God created he him; male and female created he them."

These are, indeed, wonderful words. We fail to be startled at them and their wonderful significance only because of their familiar sound. Prof. Caird, in his "Evolution of Religion," sees in Greek art, sculpture and poetry, evidence that the Grecian mind recognized in man a higher expression of Divinity than was to be found in the works of nature, and argues that the Greek religion was therefore an upward step from the grosser idolatry of the East in the direction of monotheism. I ask you to consider the fact that the author of Genesis, whoever he may have been, writing centuries before Grecian philosophy had reached its acme, not only recognized the one true God, but saw in man an incarnation of Divinity, and rose to the sublime thought, above all pantheism and idolatry, that "man is created in the image of God." Now let us approach that passage reverently, while we ask in what sense it can be true that man, whom science pronounces to be simply clay, is akin to God, and has been made in His likeness. It cannot be that he is in the corporeal image of God, for "God is a spirit," and, for that matter, man is a spirit too. He may exist in the body or out of the body; it is no essential part of man. It is, therefore, in his immaterial nature that we must look for this likeness. Affirmatively, then, we may say that man is created in the image of God *intellectually*, or mentally, because, as the

astronomer Kepler expressed it, "We can think God's thoughts after Him." We are capable of seeing God's plan in the numerous adaptations of this material world to man's wants. Because we can trace out the laws that govern the material universe, and see how God made it, and why He made it, and thus follow God's plan in the material world, we are sure that man is created in the mental image of God. Otherwise, the universe would appear to him as it does to other animals. It presents no plan or purpose to the mere animal. Man is the only creature who is capable of seeing God's thought materialized in order and beauty. And again, the very fact that God has spoken to man is evidence that he is created in God's image intellectually; otherwise, God's revelation would be unintelligible. We do not speak to those who do not understand us. We do not enter into moral discussions with our horse, our dog, or even the anthropoid ape. Why not? Because, not being in our image mentally, we cannot convey to them these great thoughts. I hold that God's revelation made to man is evidence of his creation in the intellectual image of God.

Man is created also in the *moral* image of God. How do we know that? Because man's moral sense approves the moral law of God. When God says in His moral law "Thou shalt not steal; Thou shalt not murder; Thou shalt not lie," man's moral nature responds at once: "That is right; a man ought not to do these things." He may steal, he may lie, he may murder, but he knows that in doing these things he is doing wrong, and violating not only God's moral law as written in the decalogue, but the same moral law as written upon man's own nature. God so made man that he can not disobey His will without at the same time doing violence to his own nature. You can see at once that if man did not have a moral nature like that of God, it would do away with all accountability to God. If, for instance, when God says "Thou shalt not murder," man's moral nature should say, "It is right to murder, and I must murder, my conscience condemns me if I fail to murder," then, if God should condemn man for committing murder, He would condemn him for being true to his own nature, which we

cannot conceive. I take it then as beyond contradiction that man's moral nature is like God's; that God created him in His own image morally, and placed in every man's bosom a witness (some one has called it God's vicegerent on earth) which condemns him when he goes contrary to its behest, and which approves him when he does that which he believes to be right.

But still further: Man is created in the image of God *volitionally*; that is, as to his will. The latest word in science is, that behind all phenomena in the material universe, behind all motion, behind all force, is the will of the Supreme Being of the universe. We know that behind all man's acts lies the decision of his will. God is a free, self-determining Being, who chooses, decides and acts. In creating man, He gave him the same freedom of will, the power to choose his own destiny, free from any compulsion, and to act according to his own choosing. I know there is a school of theologians, and of philosophers, too, for that matter, that call in question this freedom of the will. But against all the theological reasoning and all the philosophical speculation, I place the testimony of every man's consciousness—that he has the power to do or not to do certain acts. You simply *know* that. You cannot be beguiled into believing anything to the contrary. Otherwise, it would be impossible for you to feel any sense of remorse. No man's conscience condemns him for doing what he cannot avoid doing. It is only what we have the power to do, and ought to do, but do not; or what we have the power to refrain from doing, and ought to refrain from doing, and yet *do*, that gives us a sense of demerit. So the very fact that our conscience condemns us for any act is evidence of our freedom of will. This truth has a very wide application. The whole realm of theology and soteriology hangs upon it.

Some one may say: "That was a very dangerous sort of being for God to turn loose in the universe—a man made in God's image morally, intellectually, volitionally, and yet put into clay and allied to the earth." Yes, there is no question about that. Somebody has said that nothing

creates such a commotion as a thinker turned loose in the world. But here is not only a thinker turned loose, but a moral judge and a chooser as well. But God had this alternative: He must either create a being who would have the power to do evil if he desired to do it, or He must make a machine, whose action would possess no moral quality. God did not care to make a machine. Men could make machines. He wanted to create a man. He wanted to create a being who would reflect His glory and His character. They could not be fully reflected in the material universe nor in all the lower orders of life. I think, too, that the Infinite Being, who is most fitly described by the name Love, wanted a being in the universe that could love Him. In all the material universe—mountains, seas, lakes, and among all the lower animals—there was not a being susceptible of a single emotion of gratitude to the Divine hand that gave it being. Think you not that God hungered for some response, some being that would love Him? And so, with the alternative before Him, knowing that if He made a being that could not do wrong, He would make at the same time a being that could not do right, He accepted the responsibility, and created man in His own image. And here, my brethren, is the true basis for an optimistic view of the world. I am an optimist; and I like to have a rational basis for any view I may hold. The infinite God, as gracious and benevolent as He is omniscient and omnipotent, with all the pages of human history unfolded before Him—pages of crime, of sorrow, of struggle and defeat, of progress and victory—chose to create, and, as a matter of fact, did create, man in His own image. That would have been impossible had not God foreseen that the final outcome of human history would be a justification for creating man in His image. So, whatever clouds may obscure the sun, and whatever reflex currents there may be in the tide of human progress, I still believe that the God who made and rules the universe, and who created man in His own image, will bring order and harmony and victory at last out of all this struggle and apparent defeat.

THE KEY APPLIED.

Now, I want to take this great, luminous truth that stands here in the forefront of the Bible and apply it to some of the difficult problems in religion. Others will occur to you capable of solution by the same key. When we get a great truth like this, it is not wise to lay it away as if it had no vital relation to other truths. One truth will help us to understand another. Tennyson expressed this thought in the profound lines:

"Flower in the crannied wall,
I pluck you out of the crannies;
Hold you here, root and all, in my hand,
Little flower—but if I could understand
What you are, root and all, and all in all,
I should know what God and man is."

To know one truth, in all its relations, is to know all truth. And so let us take this truth and apply it to the solution of some of those great problems that have puzzled so many thoughtful, serious people. One of the great problems to which I would apply this truth is

I. THE POSSIBILITY OF THE INCARNATION.

To-day the most prominent word in religious discussion is the incarnation, and a great many good people stumble at that doctrine. They see the moral beauty of Christ's character, and are willing to crown Him master or king of men; but they cannot accept the supreme truth of the incarnation —the stooping down of the Son of God from heavenly heights to earthly conditions. It seems to me this great truth of man's nature throws light on this question. If man is created morally, intellectually and volitionally in God's image, I can understand the possibility of the incarnation. Reverently let me say it, I cannot see how the doctrine of the incarnation could be held independently of this great truth of man's creation in the image of God. I cannot see how God could manifest His character in a being not created in His own image. Try to think of the possibility of God's taking the form of any lower animal—say a dog, or a horse, or an

ape—and in either of these forms manifesting His glory, righteousness, truth, and His infinite love for the world! It is inconceivable. Why? Because these lower orders of beings were not created in the image of God, and are incapable of receiving into themselves the divinity to express the Divine character. Ah! that is a marvelous fact, that the eternal Logos, existing before all worlds, should clothe Himself in flesh, and fill out to its utmost possibility this human nature with the inflowing life of God! He thus manifests to principalities and to powers His glory, His character and His truth. Of course, if God is to manifest Himself in the flesh, it must be subject to human conditions and limitations. Some, as it seems to me, superficial critics have been unable to accept the doctrine of the true and essential divinity of Jesus Christ, because, when in the world, He hungered, He was weary, He wept, He died. There are indications of certain self-limitations which are necessarily involved in His taking our human nature. He said, "The time of the coming of the Son of man is known only to the Father, not to the angels, not even to the Son." Is that a reason to call in question His divinity? He said again, "My Father is greater than I." Read that grand word of Paul: "Who, being in the form of God, counted it not a prize—a thing to be seized—to be on an equality with God, but emptied Himself, taking the form of a servant, being made in the likeness of men." What a fact! The infinite Son of God took upon Him this self-limitation as a necessary result of His incarnation, that He might work out the great problem of human redemption on a common plane with man. Was He less divine for so doing? Was King Alfred less a king when he went down among his subjects in the garb of a peasant and visited their humble homes, and shared their poverty, that he might understand and better their condition? Was he not all the more a king because he was willing to do that for the love he bore his subjects? Shall we pay less honor to Jesus Christ because He was willing to stoop down and take upon Himself these necessary limitations in order to bear our sins, and thus accomplish the redemption of the race? A thousand times, No!

Not only does this primal truth show the possibility of the incarnation, it furnishes or suggests also,

II. THE MOTIVE OF THE INCARNATION.

Now, a great many good people have been seriously puzzled as to why the Son of God should come to this earth, which, astronomy tells us, is a very small speck in the universe. Why, it is asked, should God make this planet the scene of the marvelous tragedy of the crucifixion? I remember there came to my camp once in the mountains a man who announced to me, almost under his breath, that he had lost faith in God. He could not believe that God would send His only begotten Son to an insignificant world like this, to become incarnate, to suffer, bleed and die for such a race. That was more than he could accept. And I think the Psalmist had some such thought when he said: "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained, what is man that thou art mindful of him? and the son of man, that thou visitest him?" I find the answer to these questions in the fact that man is the child of God, created in His image. Is not that a sufficient motive for the incarnation, and for all the suffering of the Son of God? Has anybody been puzzled to understand why the father of Charlie Ross traveled all over the world, following every rumor, that he might find his boy? Did you need any explanation of that fact? Not if you had a boy. How far would you follow your boy? Would you stop at the Mississippi River, state lines, or national boundaries? No, you would cross the ocean, go round the world, spend all your money, mortgage the farm and homestead, that you might find the dear boy and bring him back to the old home. Certainly you would. I know you would if you have a paternal heart. But man is the child of God. I know we have obscured that truth, or let it fall into the background, for fear we would in some way lower the necessity of regeneration, and of adoption into the family of God, and becoming children of God by grace. But this cannot be; for this fact of our being children of God by grace has no meaning

only as it is based on the primal sonship—our having been created in the image of God mentally, morally and volitionally. I know of no truth that has more power to win man than to go and tell him, "No matter how sinful you are, no matter how low you have fallen, you are a child of God; you bear the stamp of Divinity upon you. Come home, wandering child, come home!" The prodigal son was still a son out in the swine-fields. He was a lost son, it is true, but he was a son. Let us lift up that old truth that stands in the forefront of the Bible, give it its original prominence, and we shall find the true motive of the incarnation, and understand that the long journey of the Son of God to this earth was to search for His Father's lost children, to bring them back to the Father's house. I see also in this truth

III. THE NECESSITY OF THE INCARNATION.

With certain theories of man's nature and condition, there is no necessity for the incarnation, and the cross is without meaning. It has no place in such a theory. If a man is to be converted and regenerated independently of the laws of his mental and moral nature, by naked omnipotence, there is no meaning in the incarnation and the cross. But a being created in the image of God, mentally, morally and volitionally, cannot be driven into the kingdom of God; he must be won by high and mighty motives. God knew man was such a being, and so furnished the mightiest motives known to God: He sent His Son into this world—His only begotten Son—as the highest possible exhibition of His love. And the divine Son hurried to the world that God so loved, to rescue man from his lost condition. That was the measure of God's love, and it is God's argument and motive to win man. Whatever else it accomplishes, it breaks down the stubborn will of man, convincing him of the love and compassion of God, and drawing him by moral force back into the arms of the Father. I can see the necessity for the incarnation and the cross to save such a being as man, with a mind to see, a heart to feel, and a will to decide. No being of less dignity and power than the Son of God could be the Saviour of men. So much as

to the bearing of this truth on Christology. It has an important bearing, also, on

IV. SOTERIOLOGY, OR THE NATURE AND SCOPE OF THE SALVATION PROMISED TO MAN IN THE GOSPEL.

The author of the Hebrew letter speaks of "so great salvation" offered to man. A being possessed of these great possibilities—great even in his ruins, defaced by sin, and out of harmony with his own nature and with the moral universe—is to be saved. He is so great a being that the world cannot satisfy the hunger of his soul. We have an explanation here, too, of that great restlessness that marks the human race. Away from God it cannot be satisfied. The spirit came from Him, and can find complete satisfaction only in Him. It is said if you take a shell from the ocean's shore thousands of miles inland, and put it to your ear, it will sing of its ocean home. Its convolutions murmur the music of the deep sea. So of the soul wandering far from God. A superficial observer will say, "It is all bad, and wholly evil;" but bend down your ear close enough to its inmost heart, and you will find it moaning out its lamentation for God—the great and mighty God. Not always conscious of its needs, the heart of man yet hungers for God, and in its blindness runs into all manner of excess and dissipation to find rest. Such a being requires a "great salvation" to be commensurate with the greatness of the being that is to be saved, and the greatness of his needs.

Again, this key-truth marks out the boundaries of this great salvation. If man was created in the image of God mentally, morally and volitionally, salvation means nothing less than the restoration of God's image to man in all these departments of his nature. Mentally, man has been dwarfed by sin. He sees but a few things, and these imperfectly. Instead of walking the earth the glorious being he might have been had not sin obscured his vision, he is a mere pigmy. This "great salvation" will make him whole in intellect. He knows here only in part; after a while he will know even as he is known. This is to me

one of the most entrancing visions of the future life. We are to go on and on forever advancing in knowledge. Freed from the blinding power of sin, unfettered by the limitations of the body, and under the direct tuition of the great Teacher, we shall scale the hitherto inaccessible heights of wisdom, and will have such visions of God and of His moral universe as are impossible to us while we are in the flesh. We shall be saved intellectually.

And so, too, morally, man is maimed, wounded, dwarfed; but he is, under happier influences, to be developed and rounded out in beautiful symmetry like his Master, in the society of "the spirits of just men made perfect." You say, "Not now." Then hereafter, for this work must go on and on until it is accomplished. It is God's predestined purpose that we be conformed to the image of His Son. Our Presbyterian friends silenced Professor Briggs for believing, among other things, in progressive sanctification after death. I do not know that I ever believed or preached anything else. I declare my faith, my untroubled faith, in the progressive sanctification, both now and on the other side of the death line, of every Christian, until he be brought into the complete image of Jesus Christ; and if that be heresy, my brethren, you must make the most of it.

Man's will, too, is to be so harmonized with the will of God, that in doing the very things he desires he will be acting along the line of God's will and purposes. All conflict between man's will and God's will must end in his will's being merged into that of God. Not that man will lose his individuality, but his volitions will spring from a will harmonized with God's will. And the body of our humiliation —even that is to be fashioned like unto the glorious body of our Lord Jesus Christ, according to the working whereby He is able to subdue all things unto Himself. This is, indeed, a glorious salvation. It is not the mechanical idea of salvation—that a man is to be saved because he gets into a place called heaven, or is lost if he is put into a place called hell. Salvation consists, rather, according to the view I have presented, in being restored to the image of God. It is character built after the Divine pattern. Noth-

ing short of this is salvation in its highest Biblical meaning, and no other salvation would be adequate for a being created in the image of God.

THE CONSUMMATION.

Sometimes I have a vision—it must be a dim one compared with the reality—of redeemed manhood. I see a being of wondrous beauty standing beside his Master, and looking like Him. He has a kingly bearing, and from his eye there flashes the fire of an immortal genius. There is a crown upon his brow, a scepter is in his hand, and he is sharing lordship in the universe with the Lord Jesus Christ. I ask, who is that wonderful being? and an angel answers, "It is man, redeemed and glorified, and made like unto his Master—God's work completed in him." That is only one man. Take human society, for this great salvation does not stop at the individual man. It saves society, breaking down all caste, all division-walls, severing all chains, lifting all men up to a common level under the great Fatherhood of God. This is an essential part of the truth that "Man is created in the image of God." When that truth is rightly understood, society will be reconstructed, and men will crown Jesus Christ King of kings, and He shall rule in business, in commerce, in politics, in social life. And God's will shall be done on earth, even as it is done in heaven. The New Jerusalem will have descended from God out of heaven, and the glad earth, redeemed from sin, will reflect back the smile of God. Then shall we hear the grand hallelujah chorus, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing, forever and ever." Amen and amen!

B. J. Radford.

CHRISTIANITY THE ONLY SOLUTION OF THE PROBLEMS OF THE AGE.

B. J. RADFORD, LL.D.

The wrongs and abuses designated "The Problems of the Age" in the subject assigned me are the result of human imperfection. If humanity could be made perfect, these problems, however perplexing, would vanish. The whole movement of history is but the resultant of the clashing forces of humanity. It abounds in dark and bloody chapters because man has been what he has been; if the future chapters shall be bright and bloodless, it will be because man shall have become what he ought to be. To say that man can never become what he ought to be is to impeach the wisdom of his Creator. This argues the perfectibility of humanity. This is a dogma, too, of the latest and best philosophy. Matthew Arnold was looking upon a broad and manifest "stream of tendency" when he declared that some power not of ourselves was making for righteousness. The supreme generalization of the whole evolution philosophy, according to Herbert Spencer, is—"It is certain that humanity will become perfect."

But Mr. Spencer was led to this conclusion by a study of human possibilities as they have been developed for centuries in an environment permeated by a Christian atmosphere. While a thorough study of human possibilities shows the perfectibility of man, as a matter of fact no environment outside the influence of Christianity has ever so developed those possibilities as to indicate that man ever would become perfect. Under the influence of Christianity, however, we see man "going on to perfection" so steadily as to lead the

most observing thinkers to the conclusion that the injunction of the Great Teacher, "Be ye, therefore, perfect," is not impracticable.

Leaving out of the calculation the perfectibility of man, the "Problems of the Age," or of any age, are insoluble. The only hope for the abolition, or even the amelioration, of the great evils thus designated is the going on to perfection, which is the great fact of Christian evolution, whether studied in the individual or in the mass. But Christianity not only proclaims the perfectibility of man—it also supplies the means. It marks out in prophecy the way of human evolution, and supplies the factors which secure its complete working out.

To make good this claim, it must be shown that Christianity is a necessary factor in man's highest possible intellectual development, as well as in his moral and spiritual development. It is a singular and significant fact that outside of the influence of Christianity, as shown by the late M. de Candolle in a survey of the science and scientists of the last two centuries, there is none of that high intellectual progress of which we boast; and that within the sphere of this influence progress and high achievement are observed most where that influence is greatest. During the last two centuries the majority of the great leaders in scientific thought have been clergymen or the sons of clergymen. To the unbiased mind these broad facts are decisive as to the necessity of Christianity as a factor in man's intellectual evolution —in bringing about that stage of intellectual perfection upon which the solution of the problems of this age depend as directly as upon his moral perfection. But all minds are not unbiased, and we must show how and why Christianity is a necessary influence in man's higher intellectual progress.

It is universally agreed among scientists that the development of the species runs parallel with that of the individual, and history bears witness that the intellectual evolution of the species man runs parallel with that of the individual man. By studying this development we can determine what relation the teachings of Christianity bear to it, and whether they will ever be outgrown; in other words, whether they con-

tribute to man's intellectual progress in its highest possible ranges.

There are in the intellectual development of a man four distinct stages: (1.) That in which the mind busies itself with the world of space; with the *ego* and the *non ego*, and seeks to arrange the *non ego* with respect to the *ego*, and with respect to its own parts, as all occupy space. (2). That in which the phenomena of nature are grouped and studied by likenesses and contrasts; in which likeness is the associational bond for the objects of the universe and all materials of thought. At first, in the child's intellectual activity, the likeness noted is that of form, species—intimately associated with the first stage of space relations; afterwards likeness in qualities and uses, analogies. (3.) That in which the mind takes hold of the more hidden associational threads of cause and effect, and seeks to weave them into a philosophic pattern which shall comprehend all objects, all phenomena. (4.) That in which the mind is not satisfied with the half explanation of things which the scientific setting forth of causes affords; when the doctrine of beginnings must be supplemented and complemented by the doctrine of ends; when the genetic lines which have been traced backward until they have converged in the great Efficient Cause must be traced forward until they converge in the great Final Cause.

We can easily outline these stages as far as they have appeared in the intellectual evolution of our race. All the monuments of man's art, from ancient mounds and pyramids to the exquisite statues of Phidias and Praxitiles, are in the period of space-relations. The first thing sought was immense size, as the first thing the child does with his playblocks is to pile them as high as he can. So mounds, and walls, and temples, and pyramids bear this common characteristic. They are monuments of the playblock period of the world's intellectual babyhood. By and by space-relations took on the finer character of outline and proportion, and the ambition was to reach perfection in this line. Mere size gave way to this new aim, which culminated in the Parthenon, a piece of perfection according to the canons of outline and

proportion. But outline and proportion reached their limit, their most complex development, in statuary. The Greek statue exhausted the possibilities of space-relations, and so it marks the hither boundary of man's first intellectual stathmos. Newton, who belonged to another intellectual period, could never understand how the Greeks could make so much of "stone dolls." And that is just what these statues were, and that is just why the Greeks were interested in them. They were the dolls of the world's intellectual childhood, just as pyramids and temples had been the playblocks of its intellectual babyhood. During the same period there were but two sciences, geometry and astronomy—sciences occupied with space-relations. The metaphysical sciences, built upon likeness and contrast, had not been born, and those of our day, based upon causation, the sciences of origins and geneses, were but dimly foreshadowed in the most nebulous superstitions.

In the second period all the monuments of art bear the marks of likeness and contrast. The "sister arts"—painting, poetry and music—have this kinship; they are born of Likeness and Contrast in age-lasting wedlock. Painting developed first, as being more directly related to the space-relations of the first stage. Space-relations must be regarded in the drawing, but the glory and beauty, the witchery of painting, were in the power of likeness and contrast—light and shade, tint against tint, unity in variety. Some of the great masters were inaccurate draughtsmen—weak in space-relations, but mighty with the weapons of likeness and contrast. Then came poetry, still more emancipated from the laws of space-relations, but not wholly free. The rhetoric books say, "Poetry is beautiful thought expressed in beautiful language." Beautiful indeed, but it would leave out much "poetry" and take in more "prose." Poetry is thought embodied by the canons of likeness and contrast, just as architecture and statuary embody thought by the canons of space-relation. The foundation of its mechanical structure is rhythm; the finish and crown of it is rhyme. At first there was only rhythm, the contrasted syllables recurring in the pleasing succession of like feet. It is a curious

instance of the persistence of ideas, that the syllables in ancient rhythm were called long and short—the persistence of the old idea of space-relations. But in rhythm there is a preponderance of contrast, which makes blank verse monotonous even in the hands of a Milton or a Bryant. To remedy this an element of likeness was added in rhyme. So much for the body of poetry, and the very soul of it is metaphor, simile, antithesis, allegory—all poetic figure belongs to this weird, witching domain of likeness and contrast. We catch the gleam of a thought as it flits through our intellectual environment here; we catch a gleam from the same thought as it flits yonder in another quarter, and it is of a different hue. We set gleam over against gleam, and call it antithesis. We catch the gleam of a thought here, and of another thought yonder, and they are strangely alike. We set gleam over against gleam and call it simile. Two burning thoughts leave long parallel meteor-trails in their course; we trace them together and call it allegory. So of all the meteorology of our poetical heavens. Music, "Heavenly Maid," is likewise born of Likeness and Contrast in holy wedlock; and the "sister arts" belong to one and the same intellectual stage.

We see, therefore, how each art has its place in the order of the development of humanity. In the intellectual procession of the world's grand intellectual march, the builders come first, then the sculptors, then the painters, after them the poets and the musicians. Of course there is much lapping and overlapping, much straggling and confusing of the ranks, but to those who can look broadly over the whole historic plain the order is clear enough. But these have had their day; have all reached their high-water mark of universal interest and enthusiasm; have produced their masterpieces. The world's genius and enthusiasm will never again be centered upon the supreme endeavor to produce perfect Parthenons, or masterpieces in statuary, painting, poetry or music. The vanguard of the world's intellectual progress has already entered upon the higher plane of causation, and here is already centered the world's intellectual interest and enthusiasm; here is the field of present endeavor and desire.

It was within this century that the threshold of this new stage was reached. Before that time science was only art. Plants and animals were grouped and studied by the canons of likeness and contrast. They were classified according to species—that is, appearance. When the new scientists insisted upon breaking up this old poetic arrangement, and began to arrange plants and animals along genetic lines—to inquire after causes and origins—there was a great outcry, as if they were doing some sacrilegious thing. Then, we might find ourselves in company with the ape or the lemur—who knew? and that would never do. But the march went on, and the front is fairly in the field of Cause and Effect. No matter if it takes a generation or two to get our bearings, and meanwhile many mistakes are made, this crude and provisional, much misunderstood and maligned evolution philosophy marks a heroic and hopeful effort to discover how things came about. It must go on till it shall bind all phenomena together in the all-embracing network of causation, and the network itself—the whole cosmos—to the great First Cause.

Now, it is remarkable that the sun of the revelation by which Christianity is guided meets humanity first "upon the upland lawn" of this lately-reached plane of intellectual progress. Its first utterance pertains to the domain of causation—is concerning the fundamental question of origins —"In the beginning God created the heavens and the earth." Whether the doctrine be true or false, the doctrine of the Old Testament throughout is that of causation. Whether in creation or providence, God is represented as the efficient, active cause of all phenomena, and the Old Testament covers the whole ground of our newest intellectual field. Instead of being beyond it, the world's intellectual vanguard is just fairly entering upon Bible ground. It would be pleasing and reassuring to point out in detail some agreements already reached by science and revelation; or, rather, some corroborations of revelation made by science; such as that there must be one undivided first cause (by whatever name we choose to call it); that this cause is "all-sufficient" (Spencer), "All-Mighty" (Bible), "unwasting" (Spencer),

"Everlasting" (Bible), etc.; but this is aside from our present purpose, which is to find out where the revelation upon which Christianity is based meets man in his intellectual progress. Now to the further inquiry as to how far this revelation can accompany the march, and so contribute to the end of human perfection.

Recurring to the development of the individual, we find a fourth intellectual stage, in which the mind refuses to be satisfied with knowing how things came about. It sees that the single premise of causation can never explain the universe, or any part of it. It inquires "What for?" This is the highest intellectual stage possible to man as now constituted, so far as we can discern his potentialities; and when he has fully come to maturity, for aught we know he will be endowed with powers truly prophetic. In his intellectual progress through time, man may come to the continental divide whence he can look upon his future way, even to the Golden Gate which opens out upon the broad Pacific of eternity. We cannot here notice the many things which indicate that man will reach some height from which he can survey the whole horizon of time in every direction; but it is certain that not that of origins, but that of ends, will be the final question of his philosophy. It is not strange that the philosophers of our day look with impatience and suspicion upon this doctrine of design. They will allow it to be brought in only through the back-door of causation, as "final cause," and accord it scant hospitality at that. In this they but follow the example of the intellectual leaders of the last stage in their attitude towards this new doctrine of origins and causes. But the objection of the scientists is "in order," for the question before the world's intellectual parliament now is as to causation. When, however, the final stage of design is reached, when the great question is no longer "How?" but "What for?"—no longer "Whence?" but "Whither?"—man will find himself upon ground covered by the New Testament. Whether it shall prove a safe or unsafe guide through the as yet unexplored realm, Christianity does foresee and pre-occupy the ground—"The testimony of Jesus is the spirit of prophecy." It turns out, therefore,

that the revelation upon which Christianity is founded, in which it is embodied, covers the whole ground of intellectual progress possible to our race. It begins with an all-comprehensive declaration of causation, and ends with a final disposition of the universe. The philosophy of Christianity covers all the future way, and when man is sufficiently developed to deal with the Bible doctrine of design as he is now beginning to be able to deal with its doctrine of causation, he will, no doubt, find it as all-comprehensive and impregnable in the former as he has found it in the latter. He will find, too, that the higher science of that day will depend as absolutely and helplessly upon Christian thought, as does the science of our day depend upon it; and how absolute and helpless that dependence is may be learned from M. Candolle's demonstration that there is no science outside of Christendom, and that the parsonage is the breeding-place of scientists.

Christianity, therefore, takes into account all of man's intellectual possibilities; has a scope commensurate with his fullest possible intellectual progress. Man, however, is a worshiper as well as a philosopher. Worship is a matter of the emotions, and Christianity must present an object of worship calculated to inspire in the highest degree every emotion by which man is to be controlled, elevated and blessed, or it can never make him perfect.

The lowest element of worship is fear. Among barbarous peoples it is almost universal and all-powerful. Its appropriate form of expression is sacrifice. Primitive men regarded the mighty forces of nature with awe and dread, as well as any embodiment of superhuman power. Jehovah met the ignorant Hebrews upon this plane at Sinai, revealing Himself as the Almighty, and inspiring them with that fear which is the beginning of worship as well as of wisdom, and which is also the beginning of all government and social order. A higher element of worship is admiration. A leader, a king, or a god may compel the obedience and following of men by an appeal to fear alone, but when he compels allegiance and service by exhibiting those qualities which appeal to admiration and imitation, he has vastly elevated them, and bound

them more strongly and more nearly to himself than he could do by fear. The appropriate form of the worship of admiration is praise, and upon this ground and in this way all men are worshipers. Whether Hercules or Sullivan, Venus or Voltaire, Zeus, Baal, or Jehovah, men will have some object supposed to embody in extraordinary degree the qualities they most admire, and whose praises they delight to sing. On this ground we are all worshipers—pagan, infidel, atheist, Mohammedan and Christian. On this ground Jehovah met the Hebrews when He made revelation to them of His wisdom, justice, and other attributes calculated to excite this feeling of admiration. His first aspect was that of the Almighty; then of the All-wise. A still higher element of worship is gratitude. Men see in the fruitful earth, the fructifying sun, or somewhere, the benevolent source of blessings, and the emotion of gratitude calls for songs and ceremonies of thanksgiving, and this becomes a form of worship which has given the world some exalted idolatry. The wiseacre who said that all worship is an expression of fear, and that "its every utterance comes from the blanched lips of terror," was not the third part of a philosopher; for there are at least two other elements of worship which are higher, nobler, and even mightier, than fear. Fear may account for the bleeding victims upon heathen altars, but cannot explain a single bud or petal of the garlands with which those victims were crowned. Fear never put a grain of incense upon any pagan censer. Garlands and sweet incense were offerings of gratitude, and Jehovah was constantly appealing to the gratitude of His chosen people, by reminding them of the things which He had done for them, and the kindly Providence which always had attended, and always would attend, their obedient ways. But the highest, holiest and most powerful emotion is neither fear, nor admiration, nor gratitude, nor anything but love. It is most powerful for uplifting, controlling and blessing. Its form of expression is service and self-sacrifice. No system of worship can be complete which leaves this element out; nor can any system be perfect which does not give this highest emotion of the soul the chief place. Does

Christianity take note of this in proposing the final religion for humanity? It is remarkable that in Christianity every element of worship is provided for. There is sacrifice for that fear of the penitent sinner which is the beginning of his religious experience; there is praise in the rich and lofty psalmody of the church for all the admiration which Divinity in its most glorious attributes can call forth; there is thanksgiving in prayers and eucharistic ceremonies for all the gratitude of which humanity is capable in view of priceless blessings; but, after all, the chief emphasis is put upon love and the self-denying service it prompts. Without this all the others go for nothing, and the evolution of Christian experience is not complete until "perfect" love has practically "cast out fear." Among savages the conjugal bond may be simply fear, but in the Christian household "love has cast out fear." Nor does admiration or gratitude count for much in the latter case; and they count for nothing if there is no real love to give them perfection. Christianity, therefore, provides for every emotion by which men may be controlled, associated and exalted. Not only so, but it presents to every emotion the object which can call it out in the highest possible degree. The All-Mighty, All-Just, All-Glorious, All-Wise, All-Holy, All-Bountiful, All-Merciful, All-Loving One whom Christianity portrays sweeps the whole octave of man's emotional nature with an almighty hand.

We see, then, that the worship prescribed by Christianity is absolutely exhaustive of man's emotional nature, and that it presents an object of worship embodying those attributes which appeal to the emotions, respectively, in the most powerful conceivable way, bringing it to bear most powerfully, and at the shortest range, in the domain of the highest of all emotions of which man, as now constituted, is capable. It can never become obsolete, therefore, while man is a worshiping being. But it must still be said that unless this supreme object of worship is manifested in the fullest and most perfect way possible, unless its attributes are brought to bear upon human nature at the shortest possible range by Christianity, it cannot be the highest and final religion of man—it cannot claim to have spoken the final word. It is

evident, if not self-evident, that God could make the fullest possible revelation of Himself to man only in terms of man. The attributes of beauty, power, wisdom, may find partial manifestation in even inanimate forms, or in the operations of nature; but there are some, such as intelligence and affection, which can only find embodiment in living forms. They must be made flesh, or they have no word of communication. But even beauty finds its fullest manifestation in man, and the highest art is that which with chisel or brush seeks to body forth manifold beauty in the human form. In its highest expression the human form is its only medium—art here is always anthropomorphic. How could God manifest His attributes to man so well as by translating them into flesh and blood? How could He manifest His higher spiritual attributes to man at all except as embodied in a loving, merciful, holy, spiritual man? The word of civilization must be made flesh before it can be comprehended by barbarism. We might send the Central Africans all our curious handiwork and our marvelous inventions, and they yet remain ignorant of what manner of beings we were, and uninfluenced towards higher things. We might send them the masterpieces of our art and our literature with the same result, but when we send them David Livingstone—the word of Christian civilization made flesh, an incarnation of a wisdom, gentleness and power of which they never dreamed—we have made the fullest possible revelation of ourselves to them, and brought to bear upon them the mightiest possible influence for uplift. So in the Jesus of the New Testament we have the fullest revelation of God that can ever be made to man, the most perfect illustration of what man ought to be, and no religion can ever improve upon Christianity in this respect.

We see, then, that Christianity meets man upon the highest ranges of his intellectual progress—meets him at the threshold of the stage of Causation with the sublime declaration, "In the beginning God created the heavens and the earth," and leads him on to where the gateways of time open outward and Godward. It makes him an intelligent and affectionate child of God, with head clearly comprehending,

and heart fully responding to, that brotherhood of man which is as yet only a sentiment, but is to be the principle upon which all human problems must be solved. But before man becomes perfect, even in the degree which shall abolish wrongs, not only his intellectual and emotional natures must be fully developed, but also the volitional. What of Christianity as a purely ethical factor in human evolution? Theology is a matter of science, worship a matter of esthetics, but a little reflection will show that a most potent factor in the solution of social problems is the ethical.

Our three departments of government, which many seem to think were arbitrarily arranged by our fathers—the Executive, the Legislative, and the Judicial—are deeply founded in human nature. The Executive represents force, and has for its province the control by physical means of the physical man—the suppression or direction of his physical appetites and activities. The Legislative stands for wisdom, policy. It seeks to control men and order society upon considerations of what is reasonable, what is politic. It appeals to the citizen's intellectual nature, as the Executive appeals to his emotional nature. But the Judicial department appeals to his moral nature; seeks to determine not what is possible to force, nor what is most politic, but what is just and right. Now our point here is that in the evolution of society the evident "stream of tendency" is more and more submerging the Executive (which was at first the supreme and only element of government), and more and more bearing aloft upon its crest the Judicial, which at first was itself utterly submerged. Then the Executive, in the person of the king, was all there was of government. He "was the State," and it was necessarily so in times when brute passion and violence held universal sway. As intelligence increased, a man would rise up here and there who would be influenced more by a show of reason than a show of force; who could be more readily governed by policy than by power. After a time, intelligence became so general as to demand organic representation in the government. The autocratic despot must call in counselors, amongst whom wisdom might be found. Here is the embryo of a parliament—the entering in

of the Legislative department. But force was not to be displaced without a struggle; nor would it give up even a share of its domain willingly. Europe has been the arena of strife for centuries between these two elements of government—between kings and congresses, princes and parliaments, power and policy. The issue has been settled in England and France, and it is only a question of time in the rest of Europe, including Russia. There is no Legislative body in the latter, to be sure, nor any in sight, but the czar can say "I am the State" in no more absolute sense than could Louis the Bourbon only two centuries ago.

But as civilization advances, men will rise up who will not give their allegiance to a government unless it is just. As public intelligence when it becomes general demands organic representation, so public virtue, public conscience, at last demands organic representation in the government. It demands a separate and independent department, which shall inquire into and determine what is right. Here comes in the Judicial, which is the last department in the historical development of society, and its evolution is far from complete even in our most advanced civilization. Courts constantly disappoint the very moral sentiment which created them by their slavish dependence upon the Legislature. They more often seek to determine what is legal than what is just—to serve the letter by manipulating technicalities, than the spirit by the application of moral principles. This is not because the courts are below the average moral level of the community, but because this newest department, the Judicial, still regards itself as an adjunct of the Legislative department, whose chief function it is to interpret the will of the Legislature as expressed in the law. So parliaments regarded themselves a little while ago. They were summoned or dismissed at the will of the king, and supposed themselves bound to do his bidding. That notion is practically exploded now. When we say that the military in our country is subordinate to the civil power, we mean that with us the old controversy between kings and parliaments has been settled against the king, or his representative, whatever he may be called. This can only hold, however, where the

people have outgrown the dominance of physical appetite and brute passion. If in any community these spring up and override reason and justice, the only remedy is to proclaim "martial law;" that is, revert temporarily to a primitive order of things, and supplant the other elements of government by force.

Our point here is that the highest and dominant element in fully-developed society will be the moral, and that the Judicial department of government shall at last be supreme, because it represents the moral man, as the Legislative represents the intellectual, and the Executive the physical. These three elements are not co-ordinate in dignity and importance, as is generally supposed, but, as a matter of fact, they have had a long historic struggle for mastery and precedence, with a constant tendency to relegate the Executive to an inferior position. At first he was sole and absolute possessor of society. Then he became limited, very slightly at first, by the appearance of the Legislative body. Finally he became subject to and dependent upon that body, as in England; and now, as among us, he is stripped of royal title, hereditary claim, and other historic prerogatives. He is simply the High Constable of the nation, the Chief of the National Police, the Army and Navy. If we look at social evolution in the broad domain of international affairs, we see the same tendency to exalt the moral over the physical and intellectual as a social factor. At first there is but one method of settling international disputes—war, an appeal to force. Only a few hundred years ago did diplomacy come to be recognized as an adequate and honorable means of settling such quarrels. Only in the last few generations has it been looked upon as the ordinary and matter-of-course means, and war as a last resort. But diplomacy is but the transfer of international struggles from the physical to the intellectual arena. Diplomacy is hardly more moral than war. It is less brutal and barbarous, because it is the arena of the intellectual rather than the physical gladiator. Yet the moral sentiment of the world demands something better than diplomacy, with its evasions and duplicities, its cunning and conceal-

ments· and already arbitration has made its appearance to meet the demand of that moral sentiment. 'Arbitration' seeks not what is possible to superior force, as does war; not what is possible to superior cunning, as does diplomacy; but what is right and just between nation and nation. It has not only come to stay, but to rule at last. The Behring Sea matter is a case in point.

By every test therefore applicable to individual, national, or international evolution, the moral element is destined to be the supreme and dominant one when social evolution is complete, and if Christianity does not give morality this supreme place, then it cannot be the final solution of social problems. But it is remarkable that while as yet ethics was hardly taken into account by philosophy and formed no part of "natural religion," the Founder of the Church made this stone, so long rejected of all builders, the very "head of the corner." "Seek ye first the Kingdom of God and His righteousness," is the command to His Disciples, and He admonishes them that this righteousness must exceed that of the religious teachers of their day, else they were unfit for membership in that kingdom. Christianity claims for itself the chief place in the world's final social state—the kingdoms of this world shall become the Kingdom of Christ. It shall be so because of its righteousness. His claim to sovereignty is based upon the fact that His sceptre is a sceptre of righteousness; and the new heaven and earth over which it shall be swayed shall be the dwelling-place of righteousness. Christianity offers a perfect system and a perfect example of ethics, such as would solve all the "problems of the age," realizing peace on earth, good-will to men. Not only so, but it exalts ethics to the chief place—makes righteousness—not theological belief, nor ceremonies of worship, but righteousness—the principal thing.

We are now prepared to understand why Jesus and His Apostles were not, in the ordinary sense, reformers. Some of the mighty abuses of their day were slavery, polygamy and tyranny. They created no organizations for their immediate overthrow. They generated none of those social cyclones which we call reforms. They seem to the fanatic

and hobbyist to have been compromising, non-committal, almost cowardly. Elijah sought to redeem Israel by a whirlwind of reform, and after the failure took refuge in the Mount of God, where he learned that the power to redeem is not the whirlwind of revolution, or even the earthquake of "popular upheaval," but the still, small voice of conscience. These more violent agencies are sometimes necessary to remove the obstacles in the way of social reform, but the real reforming force is the hidden, slow-working leaven of Christian ethics. All real reformation is transformation, and the only transforming factor known to history is Christianity. Where it has spread and leavened society, the mighty abuses—tyranny, polygamy, slavery, idolatry—are obsolete or obsolescent. As the power of Christianity makes itself more and more felt, the public mind rests more and more in the belief of their ultimate extinction.

It is significant that in this year of grace 1893, although the "problems of the age" have been discussed by a series of World's Congresses such as the world never before saw, no immediate solution has been found for any one of them. Many reforms were advocated, but nothing more was done than the offering of palliatives for panaceas. But shall we sit down in despair with the motto, "What can't be cured must be endured?" A better and a truer motto is, What can't be cured must be outgrown. In the Christian philosophy going on to perfection is growing on to perfection. But growth is slow—in the eyes of reforming enthusiasts provokingly slow. As we have seen, a necessary factor in the perfect development of humanity is Christianity. This is the chief vital force which makes for growth. It must be allowed to have its perfect work. To supply the best conditions for its work is culture, and culture is the great work of the church. But after all means of culture are used—planting, watering, pruning—God must give the increase. Church and state combined can do nothing more than supply the conditions for rapid and healthy growth. Reformation may easily become deformation, legislation simply crippling ligation. But we would not discourage reforms, nor deny the necessity of legislation. Only let them be in wise and

skillful hands, and let it be constantly kept in mind that they are after all only the external appliances by which the internal vital forces of society are assisted in their work; and that chief among these, and essential, as we have shown, to that perfection of humanity upon which the solution of the "problems of the age" depends, is Christianity.

W. D. Owen.

THE CHURCH AND THE MASSES.

W. D. OWEN.

One of the charges against Socrates was that he corrupted the Athenian youth by teaching them a disrespect for the gods. But he did not teach them a disrespect for virtue, or truth, or religion, and he was the greatest blessing Athens ever had till Paul got to Mars Hill to tell the best of them that they were too superstitious.

Athens was not suffering from infidelity, but from too much religion. Superstition is religion gone mad. Paul believed Christianity could give to this throne of the intellectual world a philosophy and a faith—and hence a salvation—it had never apprehended.

Athens had not learned that the history of the race has been an inclined plane. Men have been going up all the time. The temple is at the top; the top is God's White City.

Athens was the best that was left over from the era of the Wise Men. They flourished during the four hundred years that elapsed between the Old and the New Testament Scriptures—those white pages in the Bible where we write the marriages and births and deaths in the family. During this time God had no communication with earth so far as the record discloses. It was turned over to human reason to devise a system sufficient for the needs of human happiness; it was an era of the greatest intellects the world has produced. The period began when Socrates, with the cup of hemlock in his hand, bade the friends who visited him in the prison a final adieu, and said, "You return to your friends, but I go I know not whither;" and it ended when

the ripest philosophy of the world said, "Let us eat, drink and be merry, for to-morrow we die."

Then it was God commenced again a record of the Scriptures, and Jesus was born, and the Apostles went everywhere carrying the light that dispels darkness and lighteth every man that cometh into the world. Paul went to Mars Hill, where blazing intellect had made profoundest night, and declared to them the unknown God. Greece had revolted against her Wise Men and had built temples to the gods, and so had Rome; and every people who have been led into doubt and despair by man's philosophy have driven a flock of sheep up the hill, and where they have lain down have built an altar and constructed a worship. So the conclusion is not to be resisted, that if the world is not in harmony with the church it is because the church presents a religion so unnatural it cannot be accepted, or presents God so indifferently and with so little of faith that the world cannot see its need of Him.

No nation, or tribe, or age of the world has been utterly destitute of an order of men in some sense separated to sacred purposes. Humanity is not satisfied with a dispenser of religious rites. Hume, the infidel, said, "Look out for a people entirely void of religion, and, if you find them at all, be assured they are but a few degrees removed from the brutes." It may be safely said that if every order of religious teaching were abolished to-day it would be soon restored in some form or other; and the very opponents would plead for the restoration, as they did in France. When the Reign of Terror was inaugurated, the populace crowned a debauchee the Goddess of Reason, proclaiming, "There is no God but Reason, and death is an eternal sleep." But in less than three years they came back to the same forum and proclaimed, "There is a God, and France will obey Him." The church has its foundations too deeply laid in the nature of man to long suffer an overthrow.

The wretchedness it suppresses and the misery it prevents make the church so imperative a soul-sanative that it compels the world ultimately to plead for it, as the sick in a long night mourn for the morning to dawn. The sociologist may

ponder with interest over the fact that just in the measure the church has power over men, are public iniquity and the people's wretchedness broken up.

Men may crowd to hear Ingersoll's blasphemous jest, but he uttered the pain in his heart and the real sentiments of the masses when a friend, pointing to his infidel library, asked him what it cost, and he said, "the Governorship of Illinois." No well-known infidel can be elected President of the United States. The foundation upon which humanity stands is revealed in every nation by the relations between church and state. Even in America, where there is no legislative union of church and state, the weakness of the state is sustained by an unwritten alliance with the church. What made New England great and enabled her to dominate for a hundred years the literature, politics and policies of America? Not wealth, or soil, or seaboard, for had not Virginia and South Carolina these in a surpassing degree? It is because the church influenced the character of the people, preserved their virtue, modified their laws, elevated their literature, and gave direction to the current of their thought. And, while we sometimes flout at Plymouth Rock, the puritanism of New England is the seed from which the Republic sprang and is the glory of the nation.

It is the greatness of the church that makes the largest offer ever made to man. Its offer goes farthest, addresses more faculties, satisfies more aspirations, promises greater assistance. It touches every hour of the day and night, every step of existence, infancy, youth, maturity, age; and when the challenge comes to a final conflict, the Divine Voice rises above the din, "Lo, I am with you always, even unto the end."

If there is any such thing as the philosophy of history, its grandest fact is the influence of the Bible on the character of man. In that fact is the lustrum of our salvation and the source of our pre-eminence over the ancients, for their moral and material splendor was not inferior to ours. No man is competent to tell the story of the civil world who is unacquainted with the history of the Bible. All the ages were a procession of preparation for the Messianic advent.

The Saviour is the best friend the civil world ever had. In an age that was given over to the arts of war and the pursuits of selfish ambition, He proclaimed that the true policy was peace and charity. For nearly two thousand years the nations, under His guiding hand, have been emerging from the teaching of Seneca and Epicurus, and the practices of Alexander and Cæsar, to a clearer understanding of the advent proclamation, "Peace on earth, good will amongst men!" It has led the advance column of the world's civilization in every land.

The primary influence of the Bible is its fund of historical fact. It holds a sceptre over all other books, because of the breadth of its information, its knowledge of the origin of man and the genesis of all things. It tells us what we desire to know and what could not be learned from any other quarter. Across the waste of forgotten centuries it comes to us bearing the burden of a great history, with all its pages signed by the hand of God. Without it the annals of our race would be lost in fable, and the movements of the ages would be an endless riddle. This book begins in the darkness of the world's morning, before the day had begun to dawn, and moves with the ever-widening stream of human existence for forty centuries down to the Cross, which becomes the interpreter of the past and the prophet of the future.

History is called philosophy teaching by example. "It is wondrous in our eyes that the history of the world's creation, of man's existence in it, of God's providential dealings with man, of the church, and of the scheme of redemption, should be given to the world through the facts of history and the lives of men. Its stately precepts and sublime sentiments are all exemplified in the living actions of men. Think of a writer telling the tale of forty centuries before he introduced the chief character concerning whom alone he is writing!" But its moral sublimity and intellectual magnificence are apparent when we discover the web in which he has woven the history of the world, has every thread of its warp and woof running up to and connecting with this central character.

It is in keeping with the originality of this book and its religious integrity that every part of its system should be united with historical facts. Its doctrines are facts, or deduced from facts; its precepts are founded on facts; its sentiments are all built on facts. It is a great system of fact, of reality, not of theory. The world will never reject Christ, for it will never invalidate its own history. The world has a conscience.

The church has never pressed this historical side, this human manifestation, with much earnestness, for the world has been generous with its faith. But the world is less free with its faith than formerly, and in the coming century the church will need to disclose the human side of Christianity.

Philosophy affects materialism, but is always racial, and will become the willing handmaid of the church when shown that religion, although conceived in heaven, was born on earth and has been nurtured and grown here. The soul is built on a plan—intuition, instinct, fear, hope, aspiration, death, all the attributes and appurtenances of the soul, find a complete adjustment in the Christian system, and nowhere else can a complete adjustment be found. This makes it so natural that philosophy will become its advocate, and so human that it will be accepted as necessary.

One of the reasons of the power of the Catholic Church is that wherever the communicant turns in his home he sees the Virgin, the infant, the crucifix; he hears his church bells at sunrise, at noon and at vespers. The church, the church always, and everywhere the church. The Israelite in every direction beheld his God. Jehovah was the present power in their every national change. In Egypt or the wilderness, at Jericho, Jerusalem or Babylon, they saw His handwriting on the wall. So the church should see God on every hilltop of history and in every valley of human experience. The eye and faith of Garfield proclaimed it when he said: "God reigns, and the government at Washington still lives."

God is the most visible and persistent force in American life. When our hemisphere was to be peopled for a last experiment for a new government, God came over in the "May-

flower." It was a colony that had sacrificed everything for religion. Such seed was never planted for the growth of a nation before, and it has grown. God is visible in the American Constitution. It was not necessary to name Him. He was in the Civil War; He is in our institutions. He is so much in the people that even in this metropolis Sunday opening of the World's Fair is a confessed failure. When the church comprehends Paul's statement that "In Him we live and move and have our being," it will be established with power. The church must reach itself before it can hope to reach the masses.

The masses are as individuals; attention cannot always be secured, and attention must be secured before action can be produced. The first obstacle religion has to encounter in dealing with man is neither total depravity nor infidelity—it is to get a hearing. Christianity requires a hearing. This brings it into competition with everything else that wants a hearing. One of its most determined rivals is the necessity of getting a living. Ninety per cent. of the human race have to labor each day for that day's bread. Much of the time the occupation is of uncertain tenure, and the toiler has to carry his own insurance by diligence and hard work. When it is all over, only one man in two hundred dies worth a thousand dollars, so that a living which cannot be put off until a more convenient season is a powerful competitor of religion. Then the race after wealth is a competitor, and all the pursuits of ambition are competitors. Luxurious homes, summer resorts, the Sunday newspaper, easy chairs, good horses and carriages, all become competitors of the Sunday service, and the church must enter into a straight business competition with these to secure a share of the attention of man before it can hope for acceptance.

The primary method of reaching the masses has been exemplified and directed in the Scriptures. God wrote to the world but once. The Scriptures never speak of Him writing to His people, but He commanded others to speak so that Israel might hear. Jehovah directed that Aaron should go with Moses, "for I know that he can speak well." It appears in the judgment of God that truth must

be spoken and well spoken in order to have its proper effect. It is the great law of God's kingdom that it pleased God by the foolishness of preaching to save them that believe. Religion is co-existent with preaching. Where there has not been preaching, there has been no religion; and where preaching has been for a length of time, religion has existed also. The Gospel is an oral message. Language is addressed more to the ear than to the eye.

The most powerful appeals ever made to the human conscience, or passion, or reason, were made with the glowing lips of the living speaker. Twenty thousand people gathered in the field at Leeds to hear Whitfield. Hume heard him in admiration. He brought the infidel Chesterfield to his feet with outstretched arms to rescue the wanderer from the fold of God, whom the preacher reported in the act of falling over the precipice. We read his sermons, but the preacher is not there. The glance of the eye that hushed thousands in his audience to silence is not there. The tone, at a single intonation of which a whole audience has been known to burst into tears, is not there. Like the deliveries of Henry Clay that so stirred the United States Senate, Whitfield's sermons in print nowhere attract attention. The church's profound minds may put their disquisitions and doctrinal statements on paper, but she will only reach the masses by the spoken word. A printed gospel will never convert the world. All the inventions of the age will never discover a new gospel, but they will surely reveal new methods of enforcing the old story. Our arts, our science, our modern improvements, will produce adaptations and presentations never dreamed of before. Each age is just as wise as its own improvements. But the essential power of the pulpit is a Divine sacrifice for sin. This can never change. It is only the habits of the orators that change. An educated ministry is desirable, but a church with a ministry ripe in the power of illustrating and enforcing the Gospel, although not ripe in the higher culture, will be a force measureless in evangelizing value above a church crowded with benches of bishops of the regulation kind. The church is fond of her educated men, and gives

them the chief seats in the synagogue. But they are not the preachers most sought after; what the world wants is a single-hearted man who is a lucid talker.

One of the trials of the ministry is the aristocracy of the pulpit—the recognized and the unrecognized men. A specially gifted and highly cultivated preacher requires an extra installment of Divine grace to enable him to tolerate his less favored brethren. The weaker brother needs additional grace to bring him to stand with confidence on the great truth, that man by wisdom does not find out God, and that the knowledge of God is wisdom above all learning.

When John Bunyan preached in London he attracted a greater hearing than the most learned divines. No building was large enough to hold his audiences. When Charles II. jested Dr. Owen for going to hear a tinker preacher, Owen replied, "Had I the tinker's abilities, please your Majesty, I would most gladly relinquish my learning." Profound discussions seldom satisfy the popular heart. They lack the element of throbbing anxiety. They are not full of light and power. The unction of Divine solicitude is not there. They lose sight of the fact that the end of the sermon is the salvation of the people. The speaker is not so absorbed in the one purpose that his hearers perceive the object at which he aims. The masterly sermon that does not quicken conviction and intensify spiritual desires like a fruitless tree also shall wither.

The church's messenger should prepare his message as faithfully as Everett, or Emerson, as Tennyson or Browning. He should be fully up in his part as a Booth or Irving. He should make it interesting and a delight as fully as Ingersoll or Ingalls. When the Lord decided that men should be saved by the foolishness of preaching, He provided that the ordinary way of reaching the masses should be by public speaking. He put the Divine message in the keeping of the highest and noblest of human arts, and all in every age that is associated with that art goes with its effective exercise of necessity.

Jesus Himself gave the message by spoken delivery. If He had given it as some preachers give the message, the

agents of the sanhedrim would not have brought back the report, "Never man spake like this man." He gave it as no man ever gave a message before; every fibre of His being was surcharged with human sympathy, every word He uttered came down from heaven with Him, and it was to take His own life to make good that word. The world would go to helpless ruin and His mission to disaster if He and His words were not accepted. He spoke, and speech from such an one must move the world. He was the words He uttered, and He stands the world's unchallenged orator.

When Paul resolved to know nothing but Christ, he put himself into the next place. What this particular force is we cannot ever satisfactorily analyze; its subtle essence defies detection. It is a something issuing from the speaker that pervades the audience and influences it. The speaker's very presence carries singular power. This much we know, it is a soul bathed in the Divine atmosphere. He has climbed to an altitude where he feels and sees things from the standpoint of God, and touches the earth only in the depth of his human sympathy. It is the realization of the Apostle, a life hid with Christ in God.

The peculiar style of the utterance is not the power. Chrysostom had it with his torrent of eloquence. Luther had it with his dauntless denunciation of Rome. Wesley had it with his plaintive pleadings for prayer and piety. Campbell had it with his gestureless and stately arguments for obedience to the word of God alone. It is not in the manner—it is in the man. He is the messenger, and bears the message with the agony of a Gethsemane that sweats drops of blood in fear it may be rejected. This is what God meant when He ordained preaching to save the world. The soul is so charged with the Divine thought that the very words uttered are marked with Biblical style—the very face and form of the messenger undergo a change and become his spiritual ideas materialized. Hence we say of a man's face, "He looks like a preacher." A man cannot live with Christ without taking on Christ, any more than one can live with Lord Macauley and not take on loftiness of expression.

When Moses came down out of the mountain, association with God had made his face radiant and beautiful.

The difference in the effectiveness of preaching is not so much in the talent of gifts, as in having Christ the meat and drink. Did you ever read in his memoirs Mr. Campbell's few published letters to his family? How they are like one of the epistles to the churches; and then the diary of his closing days, as kept by his daughter. How he quotes the Scriptures, and speaks of God and the Saviour and his confident hope! You say, this was a man of God. A soul like his in any age will turn multitudes to God. Twelve men once filled all Asia and the south of Europe with the plea. A thousand men like these could move the world.

It is one of the theories that, when a preacher is consecrated, all the material in him is put at the service of God, but God much of the time gets so little out of the material that the consecration appears like a quit-claim deed to a piece of abandoned territory. When God gets out of a man all that can be made out of the material that is in him, He gets enough to make an apostle or a priest forever. It is not the consecration—that is of the same relative value as a frame to a picture; it is where he lives, and moves, and breathes within the consecration. Consecration is not dedication. Christ had it when He said, "Wist you not. I must be about my father's business."

Listen to the average pulpit for a quarter of an hour marshalling generalities on nothingness; but when the speaker stops to interpret some passage of the Scriptures the audience is attention. He is about the Master's business. But this over, as soon as they see he is in the general field again, attention relapses. An audience has the spirit of divination. It knows when a plea to come to Christ issues from a heart weeping as the Saviour over Jerusalem; the audience knows whether the speaker means it or not. Our fathers in the Reformation were in the main not learned men, but they moved up close to God and were taught of Him. Their meetings were God's schoolhouses, and their pleadings with the sinner were as the cry that came down from Calvary. They moved the world, for they had the earnestness of faith

and the enthusiasm that goes with such sacrifice as most of them were making.

Christianity is an enthusiasm. It is many other things, but Christianity is an enthusiasm. When the glow is gone, that which remains is a body without a soul. Christ has been called an enthusiast. Only enthusiasm enables a man to surrender himself to a work so that the man and the work are one. Enthusiasm is the coloring to art, the driving wheel to determination. Enthusiasm makes singleness of purpose. It brought Christ from glory to live on the earth without where to lay His head. It animated Him for a lifetime; it bore the cross, suffered the agony, endured the death. With the serenity of the rising sun that cannot be stayed, with the eternal calm of a changeless purpose, He moved the simplest, the least demonstrative, of the masses that followed in His footsteps. The great set current of His life carried everything before it. The reason religious reformations gather so many thousands into their fold is not so much the Divine correctness of their plea, as the infection of a holy zeal.

Interest is infectious. Create an interest, and you have organized a contagion. Once have an interest, and the people do the rest. If the audience is interested to-day, it returns at the next service in increased proportions. An audience never falls off so long as the interest keeps up. The antics of a mountebank may rush in a crowd. That is a sensation, not interest, and, by the laws of our being, sensations are transitory. Because a speaker is able, he is not necessarily heard gladly. When the historian Froude lectured in Steinway Hall, a crowded and cultivated audience assembled to hear him. In forty minutes half the audience had retired. The other half remained in order to preserve the semblance of American courtesy to a distinguished foreigner. The lecture was able, profound, but it was a congealed intelligence. An audience soon leaves a speaker when he has no arterial circulation. A sermon without the warm blood of the Father's love coursing through it will never make springtime in a human heart.

After Mr. Moody returned from his first European trip,

he attended a convention at Jacksonville, Illinois, where the celebrated Dr. Francis L. Patton preached the morning sermon, Mr. Moody occupying the afternoon. After Patton's discourse, everybody in the audience said, "He has a great mind." After Moody's, the vast audience slowly stole away. Dr. Eccles got at the situation when he said, "When Mr. Patton was through, everybody said, 'Great, great.' When Mr. Moody was through, every head was down and every heart said, 'God be merciful to me, a sinner.'" Great sermons, like barbecues, may be served occasionally, not because they are needed, but because it makes us feel better to once in a while have a big time. Great preaching does not reach the people, but the reaching after greatness makes the sermon a pretense, and often wrecks a good man's usefulness.

A great sermon gives a comprehensive thought; but the general and comprehensive awaken admiration, seldom conviction. Great multitudes do not follow connected discourses. Jesus knew how to deal with great multitudes. "And great multitudes were gathered together unto him, and he spake many things unto them in parables." Crowds must be caught by points, rather than by argument. In speaking to crowds, Jesus spake many things. That is one of the great laws of successful speaking. You rarely see a successful evangelist that is not criticized as a disconnected speaker, yet the many things are all about one thing, the subject never changes. There is unity in the variety—the subject is the Kingdom of Heaven.

It is good to levy tribute on every quarter of the globe for God. It is the spirit of the Nineteenth Psalm. As Jesus passed through the land, He laid tribute for illustration and argument on everything—from the lilies of the field to Solomon's glory, from fishermen and nets to the sun and moon and stars—to point His teaching. This is one way to make the heavens declare the glory of God, and all nature to testify for Him. That will be a glorious church that will lay tribute on every author, object and event for God. This making the world realize that "the earth is the Lord's and the fullness thereof" throws the halo of God over all things, and he who comes to see that God is in all things is fitted, like

Moses in devotion and Aaron in speech, to speak for God.

Thomas Chalmers believed that there is no population so degraded but that it will maintain Christian institutions if once set on foot in their midst. It may be said Chalmers fairly realized on his audacious confidence in humanity. I heard Joseph Cook tell that he had visited the room in Edinburgh where Burke and Horn committed fourteen murders, that they might obtain human skins to sell to physicians for medical purposes. Across the street from this chamber of horrors there was an old tan-loft, in the midst of a population one-fourth on the poor roll, and one-fourth suffering from unreportable vices. Chalmers selected this quarter to test his plan of reaching the masses. He was equipped with everything we have noted; all that remained was to get a hearing for the message. This West Port division of Edinburgh, with a population of 2,000, was divided into twenty sub-districts, each with a lady or gentleman as a visitor. The visitors went once each week into every home. Sometimes they left money, sometimes food, but always an invitation to come to the church and Sunday-school in the tan-loft. The visitors went into the houses, and sat down, and became acquainted. All were taught that they must do something to help the church and school along. The chord of self-respect was touched. This was an important feature of the plan. The enterprise of founding a self-supporting church at the Five Points of Edinburgh was in five years so successful that out of 132 communicants more than 100 were from the population of West Port. Not a child of suitable age in the district but got into the school. A savings bank was started, a washing house opened, and an industrial school maintained, and the entire expense borne by West Port; and that improved section of paupers at the end of five years had a surplus of £70, which they contributed to the heathen outside of their own borders. Chalmers is dead, but when Joseph Cook visited the church a few years since, he saw the names of fifty members posted on the church door, with the numbers of the districts they were severally to visit that year. The Chalmerian idea was a systematic weekly visitation by members of the church from house to house, and self-support-

ing religious institutions amongst the affluent and needy and degraded alike.

The church at Toledo, Ohio, conferred on the work in that county, and, dismissing neighborhoods of members for the nucleus of labor, began visitation and evangelization, and in five years the membership rose from 1,100 to 3,000. Twenty years ago the church at Indianapolis began dismissing communities of members remote in the city as church seed; to-day we have every quarter of that city pulsating with flourishing congregations.

Five years ago the church at Washington, well housed, but with a lingering debt, organized a mission Sunday-school near the navy-yard. It was a crowd, dirty faced, motley, noisy. In two years there were 200 bright-faced, neatly dressed orderly children. A lot was purchased, a building erected, and now a congregation of 400 members daily by their energy and activity provoke the mother church to good works.

The West Port plan, the Toledo plan, the Indianapolis plan, the Washington plan succeed and make the masses respectable, honest Christians. It is within the purview of the commission: "Go preach." The sinner is nowhere commanded to go to church. The church is commanded to go to the sinner. The Master furnishes the Gospel, He leaves the heart and brain of the church to provide method. Go, and be as versatile as opportunity offers. Go clothed with the Gospel and directed by a sound discretion.

Our chief lack in reaching the masses is organized push. The church extension fund is the wisest procedure we have inaugurated in a generation.

E. V. Zollars.

A CREED THAT NEEDS NO REVISION.

E. V. ZOLLARS.

The problem of man's highest good involves the three great factors of human character, human condition, and human destiny. Whatever determines all or any of these must necessarily arrest the thought and hold the attention of men. To develop the noblest human character, to procure the best human conditions, to secure the highest human destiny, are the problems that call forth the efforts of the philanthropist, the statesman, and the theologian. The highest possible results in these directions must of necessity constitute the supreme good of man.

It is a truth evolved from human experience that the best results in human character and conduct are secured through the operation of internal forces and principles. The fountain of highest good and purest happiness lies within the soul. In harmony with this are the words of Solomon, "Keep thy heart with all diligence, for out of it are the issues of life." And the great Apostle to the Gentiles declared that "With the heart man believeth unto righteousness." It follows therefore that the question of creed is one of supreme importance, inasmuch as this is the mainspring of human action and the dominating force in human life.

It is not our purpose to discuss this question in its broadest sense, embracing as it does all possible shades of belief on all possible subjects, much of which is purely speculative and inert, exerting no influence on character or life. We hold, however, that there is an all-embracing, dominant creed that needs no revision, under the influence of which

the best human conditions are realized, the highest character developed, and the happiest destiny secured.

I. In order to facilitate our search for this vital, essential creed, we will inquire first what its characteristics must necessarily be.

Inasmuch as we are seeking for the creed which will determine the highest good of mankind as a whole, and not merely the good of individuals or classes, we argue that,

(1.) It must possess universality. A class creed is not the creed that we are seeking. There are certain doctrines that seem to have peculiar charms for certain individuals or classes, and that consequently do, within a certain radius, exercise marked power; but these same thoughts, so powerful within certain limits, are apparently powerless in certain other circles. Some forms of truth attract the philosophic mind, others impress powerfully the imaginative mind, others dominate the practical mind; but the truth which we are seeking must appeal to the universal heart. No class man is the ideal man socially, politically, or religiously; no class party is the party of real patriotism; no class church is the church of God; no class creed holds in keeping the highest good of man. Profound students of history have pointed out the fact that the great races and nations have been made by some powerful dominant thought. It has been shown that Rome was made by the thought of power or government, and that she consequently became the great civil lawgiver among the nations; that Greece was made by the thought of perfection or wisdom, and that consequently she has given us a wonderful philosophy, language, and art; that Israel was made by a religious idea or thought, "one true and living God," and that consequently from this source three great religions have sprung; that the Anglo-Saxon race has had in keeping the thought of freedom, and that consequently this people have given to men the constitutions and charters of civil and religious liberty. The creed we are seeking must not be the one or other of these thoughts, nor must it be the thought of any single race or nation; and yet, in so far as these ideas are true and necessary to the highest good of man, it must embrace them all.

It must be universal in its adaptability to the universal heart, and it must comprehend the dominant thoughts out of which happiest conditions spring.

(2.) It must be simple. It must come down to the level of the humblest mind. There is a common level of human comprehension and understanding on which the entire race may gather. Then, too, there are elevated plains and lofty mountains unvisited except by the favored few who are enabled to mount upward in thought as upon the wings of eagles. The creed which needs no revision must come down to the common intellectual plane of the race. The fruit that we are seeking must grow on the lower boughs of God's great tree of blessing, within the reach of the hand of a child.

(3.) It must be profound. It must satisfy the most grasping and comprehensive mind. It must feed the deepest intellectual and spiritual hunger, and quench the keenest intellectual and spiritual thirst. If it fail here it will lose its hold upon the thought of the world. No intellect, however gigantic, must ever pass beyond it, or its mission for that man is ended before his highest possibilities are reached.

(4.) It must have vitality. It must be a living, growing reality, meeting man at every point of his upward progress with satisfying power. It must never grow insipid or tasteless, but on the contrary it must always answer the intellectual and spiritual appetite with keenest zest. To do this it must be capable of as much expansion as is the soul of man. It must be a vital germ, which, when planted in the soil of the heart, will develop into a great tree, occupying the whole space and yielding the entire fruitage of life.

(5.) It must be life-giving and practical. Its mission is to quicken the latent powers of the soul and call forth the best there is in man physically, intellectually, and spiritually. It must be potent to start man on the road to highest possibilities, and lead him onward to their achievement. In short, it must thrill the soul, touch the heart, win the affections and hold them in its all-powerful embrace. No mere speculation can do this. No purely intellectual dogma can profoundly and lastingly rule the individual. To accom-

plish such result the emotions must be reached and the affections enlisted. The creed that needs no revision must of necessity possess this power.

(6.) It must serve as a sufficient bond of fellowship between all Christian hearts. An unprejudiced study of the great religious denominations will reveal to the candid mind that each great body has a characteristic differentiating truth. Each great religious leader has laid hold of some great truth with more or less clearness, and around this the religious sect or party has crystallized. Luther grasped the thought that God's Word was the people's book and the supreme authority in religon; Calvin grasped the idea of the Divine sovereignty; Arminius, the idea of the freedom of the human will and individual responsibility; Wesley, the idea of spiritual religion; the Campbells, the idea of the union of the people of God on the basis of simple Apostolic Christianity. A superficial view might lead to the conclusion that each religious party has crystallized about a number of peculiar tenets, but a closer study will reveal the fact that there is generally one great central truth, and that out of this secondary or subordinate truths have sprung; although sometimes the subordinate truth has been so emphasized as to obscure the great central thought. In order, therefore, to clearly understand a religious people, it is necessary to grasp clearly the one characteristic truth that gives meaning and significance to every other item, and by which its adherents have been separated from all other religious bodies. All differentiation, however, has not been caused by some peculiar truth. Sometimes error has been the cause of division, and just to the extent that this is true is fellowship hindered. Error can never become the basis of universal religious fellowship. Two things, therefore, are necessary in order to secure that perfect unity which is essential to our happiness and conducive to our largest growth. First, error must be eradicated; and second, the peculiar truth of each must become the common possession of all. The creed for which we are seeking must therefore be potent to displace erroneous ideas, or so dominate the thought as to neutralize their power; and it must be so large and comprehen-

sive that it embraces the great truth of each great religious body. Each party must see that the acceptance of this creed involves the acceptance of its own vital and essential truth, and that it therefore constitutes a sufficient basis for the broadest and fullest Christian fellowship.

(7.) It must furnish a model for imitation. Character is formed on the principle of imitation. Abstract rules and maxims of life can never result in the highest development. We can not imitate abstractions, nor can these hold the soul under its greatest strain. It therefore follows that laws, even though they be ever so perfect, can never save man in any high sense. Outside rules or regulations can never produce a perfect life. Herein was the weakness of Judaism. It worked from the outside merely. It was a system of external checks and restraints, never intended as a final system for all men, but merely as a restraining influence on the life of one nation through which the promised seed was to come. Paul says, "It was added because of transgression until the seed should come." It was imperfect as a final system, for the reason that external precepts can never produce the highest type of man. It could not give life. It furnished no perfect model for imitation, and inspired not the necessary love. Even the decalogue as a mere legal code must pass away. God Himself can not save the world by law written by pen or graven by chisel. Some method must be adopted that will write the laws on the heart, and there is only one thing that will accomplish this, and that is a life. It must be a person to call forth love. The creed for which we are seeking must therefore in its objective phase be a person, and not an abstract doctrine or a formulated code of laws and regulations.

(8.) It must be an incarnation of God. If it be true that character is formed on the principle of imitation, it follows that a perfect character can only be formed by imitating a perfect model; and until perfection be reached it cannot be said that the highest possibilities are attained. It seems to me clear, therefore, that the highest human development logically demands a Divine incarnation as its model, ridicule it who may. It is also true that the limitations of the human

understanding demand an incarnation. We are so constituted mentally that abstractions elude us. We reach the abstract and general through the concrete and particular. For example, love embodied in an act reveals itself more clearly to our comprehension than love discussed in the abstract. It therefore follows that a clear conception of the Divine attributes demands the incarnation of these attributes, by which means they are concretely presented to the human mind. In this process a universal want is met. The desire to know God is natural and right. When Philip said, "Lord, show us the Father and it sufficeth us," he expressed a widespread, nay, may I not say a universal, desire. Admitting the existence of the Father, is it not a universal, spontaneous cry, "Show us the Father and it sufficeth us"—sufficeth as an answer to our deepest desires and as a model for our imitation. To answer this cry has been the great purpose and effort of God. The climax of all revelation is the revelation of the Divine person, but, of necessity, it must be a matter of slow unfolding. The completest answer given concerning God during the Mosaic dispensation is mysterious even in its completeness. When Moses was sent to deliver his people and asked on what authority he should justify his mission, he was told to say that "I am that I am" had sent him. Wonderful utterance! Who can grasp its mysterious meaning? Complete, doubtless, and yet how incomplete as weighed in the scales of human desire and human comprehension! Self-existence neither answers my longing nor comes within the radius of my understanding. Some fuller, simpler definition must be given, or my hungry soul will never be fed. The creed for which we are seeking must reveal God in a way to meet the soul's capacities and the soul's desires.

(9.) It must be of such a nature that every man can readily and easily translate it into his own language without loss. There are certain forms of thought that are native to but one language. They belong to the tongue in which they are first expressed, and cannot be expressed in any other language without serious loss. This is characteristic to a greater or less extent of all purely philosophic truth. Each

great language has its own philosophy, and it cannot be fully comprehended until it is read in its own native language. To translate it into another tongue means to destroy in a measure its own peculiar charm and fragrance. The only form of truth that is largely independent of translation is a life. A bare, unvarnished statement of facts that reveals a life in all of its essential features is independent of the errors and limitations of translations. Truth in a life always and everywhere carries the same charm and breathes the same fragrance. It is something that every man can read and translate for himself. It therefore follows that the creed for which we are seeking will, when found, be in the form of a life, and not in the form of a philosophical statement of doctrines.

(10.) It must be a full and complete revelation of the glory of God. To behold God's glory is a great necessity, for not until this is revealed to the soul will the highest ideal appear. Moses on one occasion said, "Lord, show me thy glory," and in this request he expressed the deepest necessity of the soul. It was equivalent to saying, "Lord, show me Thy crowning excellence, the highest, grandest, completest exhibition of Thyself." It meant "Lord, show me Thine own ideal realized," for the realization of the Divine ideal must of necessity constitute the Divine glory. God's answer is wonderfully significant. He might have said, "Behold my power, for I am omnipotent; behold my wisdom, for I am omniscient; behold my riches, for I own all things." Power, wisdom, riches have constituted the chief glory of men. Their attainment has been the goal of human ambition. The answer that God gave is therefore the more striking and suggestive. "Behold," He said, "I will make my goodness to pass before thee." God's glory, therefore, lies along the line of moral excellence. It is His goodness that gives to Him His crown of glory, and as this is concretely revealed to the soul, the highest possible ideal appears.

(11.) It must be perfect, incapable of improvement as an objective reality. While it may, yea, must, grow and expand, as the soul grows in its powers to measure and comprehend it, objectively it must be absolutely perfect. Every

imperfect thing will sooner or later be revised. *Ne plus ultra* must be written on everything that claims exemption from revision. It follows therefore that the creed we are seeking has never been written by man, nor can it ever be. The best human conceptions of a perfect objective reality are necessarily imperfect. Perfection can never be born of imperfection, the infinite of the finite. So long as our creeds are but the formulations of our conceptions of truth, or of even a life, so long will our creeds be subject to revision. We may formulate our ideas and declare them to be perfect, and for ages they may hold their place in the thought of the world. In defense of these ideas many theological battles may be fought. On account of reverence for that which is old, or by reason of the partisanship begotten by these fierce battles, these creeds may long be held as sacred, but finally the time comes when some one has the courage to say, "My conception is larger and better; the creed, venerable and sacred as it is, must be revised." As long as men make creeds in this way, so long will this process be repeated, unless the human soul be fettered in its growth or its limitations reached. It therefore follows that all creeds that are but the formulations of human conceptions of Divine truth are fetters upon the growth of the soul and stumbling blocks in the road of religious progress. Consequently, the creed for which we are seeking is not some human conception of great truth, no matter how large and noble that conception may be. Neither the so-called Apostle's creed, nor the Athanasian creed, nor the Nicene creed, nor the five points of Calvinism, nor the counter points of Arminianism, nor the Westminister confession, nor any other formulated code expressing human conceptions of Divine things, is the creed that needs no revision. These systems, no matter how much truth they may contain, have all the imperfections and limitations to which the human mind is subject. If they must exist, let them be revised and enlarged in their expression, to keep pace with the enlarged conceptions of men resulting from the fuller light constantly being thrown upon the Divine truth, and the necessary growth of the human mind under the forces of education

and culture and a constantly increasing Christian experience.

II. Having decided upon some of the necessary characteristics of the creed that needs no revision, we next enquire, Where is the source to which we must of necessity look for such a creed?

Enough has been said to show that we are necessarily cut off from all human sources. At once we turn to the source Divine and enquire, Has God given us a creed that needs no revision?

(1.) God has spoken to man in two great volumes—nature and revelation. Bearing in mind the necessary characteristics of this creed, we must see at a glance we cannot hope to find it in the book of nature. This book fails in at least two important particulars. It lacks first of all the necessary simplicity and clearness. Only a few favored ones are able to interpret its message to us, and even these do not always read it alike. One looks out on the material world and says, "There is no God;" another looks up to the starry dome and piously exclaims, "The heavens declare the glory of God, and the firmament showeth his handiwork." Its language needs to be interpreted, and here at once is introduced the human, and consequently fallible and imperfect, element. The poet is one who, living close to the heart of nature, is able to interpret it to us in its varied and changing moods; and yet each poet brings his own message, and succeeding ages will bring new poets with new messages to thrill the soul, and each in some sense will act as a reviser of those who went before. All this bears testimony to the truth so beautifully expressed by one of our country's bards,

> "To him who, in the love of nature, holds
> Communion with her visible forms, she speaks
> A various language." * * *

All past experience shows, moreover, that the deepest questions of the soul Nature has never answered, and the profoundest longings of the heart she has never satisfied.

The laboratory of the chemist has not been able to discover the nature of the mystery of life; the microscope of the anatomist has not been able to discern the soul that dwells in this tenement of clay; the telescope of the astronomer has

not been able to pierce the mist that hangs upon the end of life's pathway and reveal the land that lies beyond. Important as has been the service that great souls have performed for the race in these material realms, to discover the invisible spiritual realities has not been their mission, nor can it ever be.

(2.) We next turn to the book of revelation as the only remaining source of the creed for which we are seeking. Mark I say, "the source;" for I am not of the number who hold the Bible itself to be that creed. The necessary characteristics of this creed preclude such a possibility, but the Bible must of necessity be the source of the Divinely revealed creed. Every real student of the Bible must needs be impressed with the fact that there is a presence that fills this history, from the moment that sin entered the world, while yet man moved amidst the pristine beauties of his Edenic home, ever onward through all the wondrous unfolding and development, until the final consummation, when, amidst thunder-bursts of heavenly music and exultant shouts of adoring angels, the kingdom is delivered up to God the Father, that He may be all in all. This presence is foreshadowed in the curse pronounced upon the serpent tempter in the language, "It shall bruise thy head." The safety to be enjoyed in Him is prefigured in the ark, whereby eight souls were saved from the destruction that befell a doomed world. The universal blessing to come through Him is embraced in the promise to faithful Abraham, in the words, "In thy seed shall all the families of the earth be blessed." Jacob pointed to His coming when he said, "The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come." Moses announced His coming in the language, "A prophet shall the Lord your God raise up unto you like unto me; him shall ye hear in all things." David described His triumphal entrance through the gates of the eternal city when he sang, "Lift up your heads, oh ye gates, even be ye lifted up, ye everlasting doors, and the King of glory shall come in." Isaiah was thrilled with the majesty of His presence when he said, "His name shall be called Wonderful Counselor, Mighty God, Everlasting Father,

Prince of Peace." Rejoicing in His complete sufficiency, he exclaimed, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money come buy and eat." Pointing to the coming beneficence, he said, "The isles shall wait for his law." Zechariah's patriotic soul was kindled with enthusiasm when he declared, "His dominion shall be from sea to sea and from the river to the ends of the earth." Daniel in far-distant Babylon looked down the ages and saw and declared the time of His supreme sacrifice. The Angel Gabriel thrilled the soul of the virgin mother when he said, "The Holy Ghost shall come upon thee and the power of the highest shall overshadow thee; therefore that Holy thing which shall be born of thee shall be called the Son of God." The Angelic Messengers announced His advent in the inspiring language, "Behold, I bring you good tidings of great joy, which shall be to all people; for there is born unto you this day, in the city of David, a Saviour, which is Christ the Lord." The Angels in their Divine philanthropy celebrated His arrival in the eloquent song, "Glory to God in the highest, and on earth peace and good-will to men!" The Magi of the East acknowledged His presence by a long pilgrimage, bringing gifts of gold, frankincense and myrrh. The pious Simeon, when his eyes beheld the long-expected One, said, "Now lettest thou thy servant depart in peace, O Lord, * * * * for mine eyes have seen thy salvation." The stern, ascetic prophet of the wilderness acknowledged his own inferiority when he said, "I have need to be baptized of thee, and comest thou to me?" The spiritual John declared the wonderful Divine mystery in the language, "In the beginning was the Word, and the Word was with God and the Word was God. * * * And the Word was made flesh and dwelt among us." Finally, in summing up the purpose of his Gospel, he said, "Many other signs therefore did Jesus in the presence of his disciples, that are not written in this book; but these are written that ye might believe that Jesus is the Christ, the Son of God; and believing ye may have life in his name." He also declared the startling truth, "He that hath the son hath life, and he that hath not the son of God hath not life." Peter felt the impotency of all other helpers

when he said, "Lord, to whom shall we go? thou hast the words of eternal life." Paul grasped the fullness of the Divine manifestation when he declared, "I determined to know nothing among you but Jesus and him crucified." Jesus recognized His own superiority when, in asking baptism of John, He said, "Suffer it to be so now, for thus it becometh us to fulfil all righteousness." He understood the human need and His own sufficiency when He said, "Without me ye can do nothing." "If any man thirst, let him come to me and drink." He recognized His own authority when He said, "He that hath my commandments and keepeth them, he it is that loveth me." "All authority hath been given unto me in Heaven and on earth." He comprehended the scope of His mission when He said, "Go into all the world and preach the Gospel to every creature." He announced the grandeur of His own personality and work in the language to John on Patmos, "I am the root and offspring of David and the bright and morning star. And the spirit and the bride say come, and let him that heareth say come, and let him that is athirst come, and whosoever will let him take of the water of life freely." Finally God Himself placed the seal of His own approval upon all these claims when, on the Mount of Transfiguration, He declared, "This is my beloved son in whom I am well pleased; hear ye him." Here then is the presence that fills the volume, the Divine personality that constitutes the Alpha and Omega of Divine revelation. Here is the creed that needs no revision, "for in Him dwelleth all the fullness of the Godhead bodily." He could truthfully say, "He that hath seen me hath seen the Father." It is not the Bible, but it is revealed in the Bible. It is not a philosophy, but a Divine personality. It is not a human conception, but a Divinely perfect revelation as embodied in a Divinely perfect life.

III. This creed meets fully and completely all the conditions named.

(1.) It has the element of universality, embodying the great thoughts that have made great races and nations. Does the Jew wish to see his own great truth in all of its fullness? —let him listen to Matthew while he unfolds the national idea

of "one true and living God" as it shines in all its glorious perfection in Jesus the Messiah. When without prejudice he can listen to this witness as he points out the scores of prophecies fulfilled in this matchless life, he will be led to exclaim, "This is the one of whom Moses in the law and the prophets did write." Does the Roman wish to behold his own national ideal of power and dominion?—let him listen to Mark as he unfolds the life of the Almighty King and Conqueror, picturing His advent, His claim to dominion, His conflict with opposing powers, His suffering and sacrifice, by which all true dominion is won, and finally the King enthroned and the universal empire established. What could more powerfully impress the mind saturated by the Roman spirit than the life of Jesus as portrayed by Mark? Does the Greek wish to see his national thought of perfection vividly illustrated?—let him contemplate the picture given by Luke as he paints the Perfect Man in His advent, work, sacrifice for all men, and finally as the Saviour of all nations.* Does the liberty-loving Anglo-Saxon wish to discover the thought underlying all charters and constitutions of liberty?—let him study the teaching and life of Him who spake as never man spake, and acted as never man acted; who in word and deed declared the greatest thing on earth to be *man*, and that, too, *intrinsically*, and apart from the accidents of wealth, wisdom, position, or power. Does the most spiritually minded man wish to behold the highest ideal of spiritual life?—let him contemplate the character portrayed by John in all of its spiritual perfection and lofty attainment of spiritual power. The world has had many great men—large-souled, large-hearted, philanthropic men—but it has had but one absolutely universal man, and that was Jesus of Nazareth. Every other man has had limitations upon him, either in thought, feeling or purpose; but Jesus is without limitation. His thought, sympathy, purpose, are as broad as is humanity.

(2.) It is very simple. The most gigantic intellect may fail to comprehend this person in all of His Divine completeness, but a child can accept Him and trust Him for salvation.

*This analysis of Mark and Luke follows Gregory, as given by Butler.

Here the creed strikes the lowest level. It may require great intellectual acuteness to believe in some dogma, but to trust in a person comes within the radius of every man's power when the grounds of confidence are fully established. Therefore said Jesus, "I thank thee, Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent and revealed them unto babes." This is but to say that the faith that saves is not a matter of intellectual acuteness, otherwise but few could be blessed by it, but a matter of childlike trustfulness; and here it touches the common intellectual plane of the race.

(3.) It is very profound. If it reaches down to the lowest it reaches up to the highest. "Hear ye him" may be said to a Newton, a Kepler, a Franklin, or an Agassiz, as well as to a simple-minded child, and all will listen with profound respect, and uncover their heads in reverence, exclaiming "Surely, never man spake like this man!"

(4.) It has wonderful vitality. It grows as the soul expands. At every point of development this mighty personality meets the soul and satisfies its demands. There is never any sense of want or feeling of disappointment. Every great question of the heart is met with an answer so profound as to satisfy the most grasping intellect, and always the impression is left upon the mind that there is more beyond. Well has He said, "I will never leave thee nor forsake thee." To the little child He says, "I am with thee," and He suits His words and actions to the needs of the child heart; to the philosopher He says, "I am with thee," and He enters and sups with him, affording the most satisfying fellowship and companionship.

(5.) It is vitalizing and practical. It quickens the latent energies of the soul and thaws the natural coldness of the heart, as the vernal sun melts the ice and snows of winter, quickening every dormant germ into new life. It not only stimulates man to highest endeavor, but it goes before him and with ever-beckoning hand says, "Come up higher." John, after he had followed its lead for many years, exclaimed, "It doth not yet appear what we shall be, but we

know that when he shall appear we shall be like him, for we shall see him as he is."

(6.) It serves as the necessary bond of fellowship between all true believers. It embraces the great religious thought of all great Christian bodies. To accept the Divine Christ is to exalt God's word to the place of supreme authority and declare it to be the book of the people, for the book that reveals the Saviour of Man must of necessity be the supreme authority and the book of man. To accept the Christ is to exalt the idea of Divine sovereignty, for such a faith lays hold of Him who said, "All authority in heaven and on earth is given unto me." To believe in Jesus is to magnify human responsibility, in that it accepts Him who said, "He that believeth and is baptized shall be saved, and he that believeth not shall be damned." "Him that cometh to me I will in no way cast out." To believe in Jesus is to exalt spiritual religion, for it lays hold of Him who said, "It is expedient for you that I go away, for if I go not away the comforter will not come, but if I go away I will send him unto you." "I will pray the Father and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth, whom the world cannot receive because it seeth him not, neither knoweth him; but ye know him, for he dwelleth with you and shall be in you." To believe in Jesus is to lay hold of practical spiritual Christianity, resting on the two great pillars of Divine power and human cooperation. To believe in Jesus is to magnify the idea of the union of the people of God, since it is a reliance on Him who said, "Neither pray I for these alone, but for all them also who shall believe on me through their word, that they all may be one." It is to accept the doctrine that all are one in God by virtue of faith in Christ, and hence brethren whom no barriers erected by man should divide.

(7.) It furnishes a perfect model for imitation. It seeks to regulate life, not by abstract principles or outward expressions of law, but by giving to man a perfect pattern for imitation. Paul realized the nature of this creed and its concrete excellence when he said, "Be ye followers of me as I am of Christ." It begets the love out of which all true life

and action must spring, by presenting to the heart of man "the chiefest among the ten thousands and the one altogether lovely," that He may win our affections, and thus mould us into the Divine image. In practical results it accomplishes all that is theoretically demanded of it. Under its magic influence a man capable of profane blasphemy becomes a bold courageous Peter; a son of thunder, a loving, gentle John; a bitter persecutor, a heroic Paul. But should we fail to see a single instance of absolute perfection, at least let us remember that "He gave some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith and of the knowledge of the Son of God unto a Perfect Man, unto the measure of the stature of the fullness of Christ."

(8.) It is an incarnation, and in this it meets the constitutional demands of the soul. It is God manifest in the flesh, God on the plane of human life. Divine power, wisdom, goodness, mercy and love are revealed in a Divinely powerful, wise, good, merciful, loving Being, that stands upon the human plane and declares, "He that hath seen me hath seen the Father." How the hideous, distorted, unnatural, revolting views of God are dispelled as we see Him when He reveals Himself in the incarnation, which is the only revelation perfectly adapted to the capacities and powers of the soul! He who ridicules the incarnation shows himself to be profoundly ignorant of his own powers. He knows not what manner of man he is; but God, who made the soul, knows its capacities and limitations and adapts His revelation of Himself to the creature He has made. In this incarnation the desire to know God is fully satisfied. The definition given to Moses, so profound and yet so cold and disappointing, after ages of waiting is now completed in a way to gratify, yea, thrill, the heart. No longer is God content to say to man's inquiring soul, "I am that I am," but to the hungry He says, "I am bread;" to the thirsty, "I am water;" to the sick, "I am the great physician;" to those conscious of their need of care, "I am the good shep-

herd;" to the lost, "I am the way;" to the homeless, "I am the door;" to the seeker after knowledge, "I am the truth;" to those living in fear of death, "I am the resurrection and the life."

(9.) It can be easily read by all men. Love has been called the universal language, and Jesus, the Son of God, is but the expression of God's love. "God so loved the world that He gave His only begotten Son, that whosoever believeth on Him might not perish but have everlasting life." This vital, essential truth is the soil in which all the trees of heavenly planting grow. This love of God expressed in Jesus is the great central luminary from which all other orbs of truth borrow their light. This truth expressed in a life of loving action can be understood by all; and therefore it is said, "His life was the light of men." Herein lies the reason why Jesus did not write a book on ethics or promulgate a philosophy of truth. In order to present the vital truth, out of which noblest character, best conditions, and highest destiny spring, in a way that all can grasp it and understand it, He simply embodied it in a life. Truth thus expressed is not at the mercy of the translator, nor is it circumscribed by the limitations of any language.

(10.) It completely reveals the glory of God, and in so doing places before man the highest possible ideal of life. God declared to Moses that His goodness was His glory, but as an abstraction this could not be comprehended by man. He therefore placed His goodness before us in the concrete. He embodied it in a person. Paul therefore says, "He (Christ) was the effulgence of his (the Father's) glory and the express image of his substance." He also says, "We, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the spirit of the Lord." This creed would correct all false standards of human greatness. It shows us that the highest possible excellence is independent of any adventitious circumstance. It is reached by a gradual process—by passing from glory to glory until the Divine ideal is realized in man.

(11.) It is perfect. In this creed no imperfection has

ever been discovered. The strongest light of criticism has revealed no flaw. It fills the soul and meets the highest expectations. The most fertile imagination can suggest no improvement. Pilate declared, "I find no fault in him," and after eighteen centuries this verdict is re-affirmed by the wisest and best men. The risen Lord, the living, loving Redeemer, the Divine Christ, is "the all in all;" He constitutes the all-sufficient portion of the soul. This is the rock Jesus referred to when He said, "On this rock I will build my church, and the gates of hell shall not prevail against it." Therefore, the all-embracing, all-sufficient question is, "Do you believe with all your heart that Jesus is the Christ, the Son of the living God?" The confession of this truth is a declaration that the soul has laid hold upon Christ by faith, and when this is done, it has a creed that needs no revision. To accept this and all that it involves is to be built upon the foundation referred to by Paul in the language, "Other foundation can no man lay than that which is laid, which is Jesus Christ."

IV. The benefits resulting from such a creed.

(1.) Its acceptance produces a feeling of restfulness and confidence. Every thing in the world around us with which we come in daily contact is subject to change. There is nothing that has in it the stable, enduring quality. The words "passing away" seem to be written upon all material things. Human life is made up of an unending round of changes. The widest extremes in condition are brought very close together. The lights and shades of life are wondrously and strangely blended. Amidst all this fluctuation and change the soul hungers for something that is fixed and enduring. It yearns for some stable, sure foundation upon which to build its hopes, some unchanging object on which to place its affections. This creed answers this deep yearning and fully meets this ardent desire. "Jesus Christ, the same yesterday, to-day and forever" is the rock that endures amidst all the changing vicissitudes of time. In Him there is a safe harbor, a secure resting-place for the soul amidst the tempests of life.

(2.) It will deprive infidelity of its most powerful

weapon. The life of Christ is an unanswerable argument in favor of Christianity, yea, of the Bible itself. When Christ is seen to be the great central object in the Bible, and the true ideal of Christian life, all contentions about minor unimportant details will necessarily cease. When Christ is magnified and held up as "the all in all," this one colossal figure will hold the attention of men. Then it will be seen that Christianity is not a philosophy, nor a system of doctrines, nor an evanescent sigh, nor a vapory tear, but a real life lived, word spoken and action done—a living reproduction of the Divine Christ in the lives of men. To this form of Christian argument there is no answer. Then trials for heresy will be impossible, because the real heresy, a false life, will be its own condemnation.

(3.) It will make the modern pulpit Apostolic. In studying the Apostolic models of preaching, one cannot fail to be impressed with the entire absence of anything like speculative theology. The Apostles never dwelt on metaphysical definitions or formal statements of what, in their judgment, constituted the essential points of Christian faith. The one essential item that was never omitted was a crucified and risen Redeemer. Personal trust in a personal, living Christ was the one thing essential. If this faith eventuated in action it was living; if not, it was dead, and there the analysis ended. If a man preached Jesus he preached the faith. If he persecuted Jesus or his followers he destroyed the faith. If he obeyed Jesus, he was obedient to the faith; and if he forsook Jesus, he forsook the faith. To believe on Jesus and obey Him was salvation; to disbelieve was damnation. Paul may have had theories concerning the Trinity, the incarnation, the atonement, inspiration, and many other intricate theological questions, but he never intimated that belief in any of these theories constituted Christian faith or any part of Christian faith. The Christian faith, objectively considered, was a crucified and risen Saviour. This creed never needed revision. It was the same in Athens that it was in Philippi, the same in Rome as in Corinth. Subjectively, it was a personal trust in the risen, living Christ. When the Christian pulpit shall return from its

metaphysical speculations concerning the unknown and unfathomable mysteries connected with God and His wondrous system of salvation to the simplicity of the Gospel, the sermons will have the Pauline and Petrine ring, and Pentecostal results will be seen. Nay, these results are seen to-day in proportion to the fidelity with which preachers adhere to this simple creed.

(4.) It will marry in divorceless union faith and action. It is very common to hear men say: "It makes no difference what a man believes, if he only does right." This declaration is based on the assumption that there is no necessary relation between faith and life. If theological dogmas constitute the real essence of a true faith, this would seem to be in some measure true, for people professing to believe the most contrary doctrines are very similar in life. In actual practice the Calvinist and Arminian are one. Both pray to the same God, through the same mediator. Both preach the same gospel and demand the same obedience, and teach the same practical Christian duties. Both go to the very ends of the earth with the message of salvation, and pray as if all depended on God, and act as if all depended on man. Is it any wonder that some have said: "It makes no difference what a man believes, if he only does right?" But a closer scrutiny will reveal the fact that behind the tenets about which men dispute, there is a vital creed that rules the life in its larger aspects and grander currents that all possess in common. This creed is simply Christ in the heart, of which the words, "I believe with all my heart that Jesus Christ is the Son of God," are the best verbal expression. This is the vital creed behind all true Christian life.

(5.) It will destroy the necessity for all other creeds. One great object of creed-makers has been to embody in formulated doctrines the essential truths. They have sought to be comprehensive in their statements. The Bible has been culled, and its great doctrines have been laid hold upon according to the mental grasp and comprehension of the various theological teachers, and expressed with various degrees of vigor and clearness—oftentimes, however, in language utterly incomprehensible to the common mind. To

reject any of these has seemed to their adherents to be a rejection of essential truth. Hence good men, in order to preserve the purity of the faith, have become religious polemics and heresy-hunters. This has been the seed fruitful of persecutions, and all the train of religious follies that have wasted the church and cursed the world. Here, too, is born the necessity for revised creeds and new formulations, in order to keep pace with the new views and enlarged conceptions of truth that necessarily come to the true student of God's word. There must be, there is, a better way. Some creed must be found so expansive, so all-embracing, so clearly formulated, that it will swallow up in its self not only the truths of all other creeds, but all new truth; and all larger conceptions that the future may have in keeping must be embraced in it. Such a creed was given to us by Jesus in His answer to Pilate, when He confessed Himself to be the Son of God, thus expressing the very essence of His personality. This Paul calls the good confession, and it constitutes the sum total of all Bible truth. To accept it means to accept Jesus in His threefold office of prophet, priest and king, wherein He meets man with deliverance at his three great points of weakness: as a prophet, to save man from his ignorance; as a priest, to save him from his sin; as a king, to rule his life and save him from death. Does the objector say it is not comprehensive? Let him sit down and write until he has formulated every possible essential Christian truth according to his best conception. With prophetic vision let him look down the future and drag from its keeping the loftiest, deepest, grandest conceptions that will be born of the human mind; and when he is done, all and more will be embraced in the simple Divine formula, "I believe with all my heart that Jesus Christ is the Son of God," because it is an expression of faith in Him who said, "I am the truth."

(6.) It will obliterate all artificial and arbitrary distinctions that dishonor and degrade our common humanity, and it will bring about a practical recognition of the great truth that out of one blood God hath made all nations that dwell on the face of the earth. The oriental nations are

cursed by caste; the occidental nations by class distinctions. Even in democratic America we hear much said about higher and lower orders of the people, and, unfortunately, these distinctions are based on the purely accidental circumstances that attach to humanity. The inherent dignity and nobility of man as such are entirely lost sight of or ignored. There needs to be a great leveling process. These artificial barriers must needs be swept away, and this work, so necessary to the highest good of man, this creed that needs no revision is destined to accomplish. The carpenter of Nazareth, in whose estimation a single humble soul was worth more than all the world beside, is destined to lead this humanity up to the fullest recognition of the dignity and nobility of man as such, and to bring all men onto the plane of universal brotherhood. His leveling process is a lifting process, that draws all men up to the sublime heights of moral grandeur on which He stands, and from which He reaches down to lift up a world.

(7.) It will unite the children of God in the strong bond of universal Christian fellowship. Too long already the efforts of God's people have been paralyzed; the resources of the church wasted; the spiritual joys of believers marred by unseemly strife. Too long has spiritual intercourse between the people of God been hindered by unholy divisions. It is high time that the oneness of God's people—the condition upon which the conversion of the world is suspended—were realized. When the essential creed of Christendom shall be reduced to a simple personal trust in a Divine personal Saviour, this result, so much to be coveted, will be attained. Then the auspicious day for which Christ prayed and to which all generous Christian souls are looking will appear. Then the dominion of the King will spread "from sea to sea and from the rivers to the ends of the earth." Then will ascend the shout of victory that will be answered back by exultant angels: "Hallelujah, the Lord our God, the Almighty, reigneth!" The redeemed world will then rejoice in the Fatherhood of God and the brotherhood of man. The lion and the lamb will lie down together, and peace, like the mighty ocean, will hold all lands in its embrace.

B. B. Tyler.

THE PROMISE OF CHRISTIAN UNION IN THE SIGNS OF THE TIMES.

B. B. TYLER.

We have listened with inexpressible pleasure during the several sessions of this congress to carefully prepared and faultlessly delivered addresses on themes of exalted worth. This is the last session of the Congress of Disciples in connection with the Parliament of Religions. My address has not, I regret to say, been carefully prepared, nor will its delivery be faultless. I am in your presence, beloved in the Lord, not for the purpose of delivering a great address, but only in a quiet, straightforward manner to talk a few minutes about "The Promise of Christian Union in the Signs of the Times."

It was, I must be permitted to remark, a happy thought of the committee on program to place me in the position which I now occupy. I honestly think that, after spending so much time on the summit of the mountain, bathed in glorious light, we ought to come down, that we may be ready to begin work in our National Conventions to-morrow; and the committee has selected me to let you down, and I will see to it that you are down before the conclusion of my quiet little talk!

I have somewhat against your chairman. He virtually announced in Hall XXVI of the Art Institute Building this morning that I am a crank! It is true that he did not use that word—he knew better! He said, in announcing the address for this hour, that the speaker is a hobbyist! and that his principal hobby is the union of such as believe in Jesus to the saving of the soul. It is true, and I suppose I

may as well in this presence confess the same, that I have a large stable filled with well-groomed steeds. I ride them in turn. But the horse that I most frequently mount, and on which I make the best time, is labelled "Christian Union." That is a fact.

Let us begin our conference this evening with a little attention to the following question:

Why should Disciples of Christ feel an especial interest in the union of God's people?

Why? For this reason: Our Blessed Lord in His prayer of intercession, recorded in the seventeenth chapter of the Gospel according to John, requested that those who might believe on Him as the Messiah, through the words of His elect ambassadors, might be one, as He and His Father are one, and this for the following reason: "That the world may believe that thou hast sent me."

Thus it will be seen that the man of Nazareth, the Prophet of Galilee, the Son of Mary, the Son of God, in the solemn hour in which He offered this prayer of intercession, placed the unity and union of believers as a condition precedent to the successful evangelization of the nations. In order that the world might believe that the Son of Mary was the Son of God, the Christ prayed that His Disciples might enjoy such a oneness as existed, as exists, between the Father and the Son. Let the words of the Divine Man stand out in bold relief—"*that the world may believe that thou hast sent me.*"

Why should we not then, as disciples of the Lord Jesus, with all earnestness give attention to the problem of union among evangelical believers, and labor to bring it to pass?

I have been requested to speak about the promise of Christian union in certain signs of the times.

In speaking on this subject, we usually place all possible emphasis on the word union. I suggest a change. Place the emphasis on the word Christian. The present inquiry is not simply concerning union, but the inquiry relates to Christian union. What is the promise of Christian union in the signs of the times?

I might, of course, speak of the promise of denomina-

tional union, but I have not been requested to do so. You at once see that denominational union is not necessarily Christian union.

I might also ask you to give attention to remarks on the promise of church union, as indicated in certain signs of our times, but I am under no obligation to speak of church union to-night. The theme on which I am to speak, the subject to which you are requested to give attention during this hour, is Christian union, the promise of Christian union in certain signs of the times.

Union on Christ, union in Christ, union around Christ, union under Christ—a union of which the Christ is the center and the circumference—a union in which the personal Christ shall be all and in all—this and this alone is Christian union. And this kind of union, believe me, may be seen as rapidly approaching in not a few signs of the times.

Brethren, will you excuse me if I suggest that in our study of this problem—the problem of such a union of the Lord's people as will hasten the evangelization of the world—that in our study of this problem and its discussion before the people, from the pulpit and the platform, and in the press, we ought to enlarge our vision not a little. This suggestion is made with a degree of timidity, and I trust in a becomingly modest spirit.

In our discussions hitherto, very naturally, we have spoken of the union of those disciples of the Lord Jesus who are best known to us, and who are most alike in their religious and theological thinking, speech and conduct. We have, for illustration, discussed very much the question of union among the different sections of the great Baptist family; then we have looked out upon a wider field, and have thought and spoken of union among those Christians who are called Protestants; and sometimes we may have reached an altitude from which, looking out, we have seen the Anglican Church—more particularly the portion of it which has been transferred to our American soil, and bears the name of Protestant Episcopal.

But ought we not, in our consideration of this difficult

and superlatively important problem, to embrace in our study all Christendom? Ought we not to take into consideration the entire Church of God? Ought we not, in the consideration of this problem, permit me to ask, to embrace in our thought and speech the various conceptions of the Christian religion—ought we not to include the Greek conception, the Latin conception, the Anglican and the American conceptions—ought we not to embrace all who receive as true, and from God, the religion of Jesus of Nazareth? The question as it presents itself to my mind is very much larger, broader and grander than we have been in the habit of considering it in our discussions.

Now with the thought of Christian union as presented a few minutes ago—that is to say, union in Christ, under Christ, on Christ, in obedience to Christ; union with the Christ as the center and circumference, giving Him in all things the pre-eminence—with this thought as to the meaning of Christian union, let us look out on the broad field of Christendom and see if we can discover evidences of such a union approaching among those who profess and call themselves Christians. I am under no obligations to indicate the exact time of its consummation. The only question is: Are there indications that the unity and union of believers in Christ for which the Master prayed approaching?

An important and most significant sign of the times in this matter is seen in our great ecclesiastical convocations. The tendency of men in every department, especially in our land, is toward union. Not merely in religion are men massing themselves and forces, but in education, in commerce, and in manufactures as well. Representatives of churches come together to plan for the extension of the Kingdom of God among men. They not only come together to plan, but to work. In this splendid city of Chicago, under the inspiration and magnetic leadership of Mr. Moody, men of various creeds, and belonging to different denominations, have been brought together, and are now working with an Apostolic zeal, and in union, to persuade men that the Son of Mary is in fact the Son of God, the Saviour of

men, and that they ought to believe in and obey Him. Is not this an encouraging fact? And when Christian men and women assemble in their annual and other denominational convocations, how common a thing it is to send messages of fraternal greeting to other similar meetings which may be in session at the same time.

A moment since the fact was mentioned that in secular affairs the tendency is toward a union of men and forces.

The statement is made, I think, by Dr. Josiah Strong, in his recently published book, "The New Era," that in the beginning of the railroad enterprise in this country, the line of road uniting Albany and Buffalo, in the state of New York, was owned by no less than sixteen different companies. These companies, one by one, were merged, until now the great New York Central Railway Company controls not only that bit of road but thousands of miles of railway. And what is true of railroads is true of manufactures and commerce. Union is the word now. It is true in a larger sense than we are in the habit of considering, that "union is in the air." The tendency toward union is all about us—it is everywhere—and think you for a moment that Christian people in their especial enterprises are unaffected by it? Impossible!

In this city of marvelous energy and unparalleled growth, we have a magnificent illustration of the tendency of men to come together for commercial reasons. They unite in carrying on magnificent enterprises—enterprises fraught with blessings to mankind. This tendency finds its highest expression in the peerless Columbian Exposition.

But what we see to be true in the business world, among business men, for business ends, is true in the republic of letters, among men of learning, and for the highest attainable literary results; and what all men must know to be true in the departments of commerce and letters is quite as true in the department of religion. The manifest tendency is toward union. This single fact ought to give encouragement to everyone who has hitherto failed to discover promise of Christian union in the signs of the times.

How long has it been since a new denomination was organized in this country?

Just twenty years ago, in New York City, the Reformed Episcopal Church was organized; nor has it been conspicuously prosperous. For what reason? It was born out of due time!

The time for organizing new religious denominations has gone by. Denomination after denomination was organized in this free land during the first fifty years of this nineteenth century. The tendency among Christian people during the early part of our century was toward division. There was then, as you know, but little toleration of differences of opinion. If men did not exactly agree in their theological thought and speech, if they did not think the same things as to the manner in which the church should be organized and her work conducted, division was the result—a new denomination was organized. We have grown out of that period, for which let us thank God! New denominations are no longer organized. Dr. Briggs will not start a new sect. Had his difficulty with his Presbyterian brethren occurred fifty years ago, some such result would have been inevitable, but not in this year of grace 1893. This is a sign.

Not only are not new denominations organized, but some denominations which were in existence a while ago have ceased to be; their identity has been lost in other and larger bodies belonging to the same family. What has been accomplished in Canada within recent years between Presbyterians and branches of the Methodist Church, and in the United States between the Old and New School Presbyterians, is but a sign of the times, indicating a tendency toward union among those who are most alike in belief and life. New denominations, I repeat, are out of date.

The tone of present-day sermons indicates approaching union in Christ.

It will do you good to associate with other people than Disciples, who love our Lord Jesus. When you can do so, worship with them, and hear them preach. Preach with

them. Work with them. In these ways a union will be promoted which will be well pleasing to our Lord.

Are we not inclined to be provincial, not to say denominational? Is it not true that in some places we are, to a degree, sectarian?

If I at all understand the signs of the times as manifested in pulpit and religious-press utterances, theological dogmas are being relegated to the background; doctrines are not in such high favor as in years that are past. The personal Christ is made prominent as never before. Christ is preached, and therein I rejoice—yea, and will continue to be glad.

The fact that the Christ—the man Jesus—is made prominent, the center of attraction, as at no time in the past, makes possible a feature of our religious life to which our fathers were strangers.

Imagine, if you are able to do so, a man at this present time, of scholarly attainments and blameless life, arraigned for trial by his ecclesiastical courts because he invites a Presbyterian, with another label than the one which designates him, descriptive of the particular Presbyterian family to which he belongs, to sit at the communion table, and in the ordinance of love remember the death of our Lord! The spirit of our times is such that you are unable to imagine such a proceeding. Yet you know that Thomas Campbell was arraigned and tried for doing that very thing. While that feeling was abroad among professed Christians, the union meetings, which form such an interesting feature of our times, a feature exceedingly successful in bringing men to the Saviour, was not possible. With the exaltation of the Son of God, of which I have spoken, union in evangelistic work is practicable; and as we work together to save lost men, we come to know and to love each other more truly and intelligently—a point of much value in the promotion of such a union of believers as that for which the Christ fervently prayed.

I was in your city a month ago. I went about seeing things. Among other places I went to meeting. I attended a religious—a Christian—meeting. It was held in a theatre! On the way I was very kindly treated. Let me tell you

about it. I have fallen in love with Chicago! If I were not a citizen of New York I would be pleased to live in Chicago! As I was on my way to that meeting, a gentleman heard me say something about the Empire Theatre. From the cut of my coat and my general appearance he supposed that I was, as a matter of course, looking for the best play in town. "Excuse me, sir," he said, "but the Empire Theatre is not open to-night." Now this gentleman was very kind. We were then near McVicker's. There was a play at McVicker's. This man thought that to certainly see a good play that night it would be well to enter that place. "The Empire Theatre not open to-night!" I said. "Does not Mr. Moody preach there this evening?" "Oh," he said, "I beg pardon, I do not know anything about that!"

I reached the Empire Theatre. I am talking now about union evangelistic meetings, a characteristic of our times, one of the peculiarities of our country—a promise of a deeper, more intelligent, and truer Christian union than we have, or have had, since the great apostasy in the early centuries of the Christian era. I arrived at the theatre after some interesting experiences, which I cannot at present take time to relate.

The young man in the vestibule said: "I cannot give you a seat. The house is packed." "I will then go into the gallery," I said. Then turning from the cut of my coat and general appearance he looked into my face. He knew then that I was religious, and said: "I will take you to the platform. I can give you a good seat there." And that was where I wanted to go. Mr. Moody was not there, but Mr. McNeill was.

I saw something that night which to a New Yorker was a surprise and source of joy. The place, a play-house, was packed, down stairs, up stairs everywhere, packed with men and women, an unusually large per cent. of the great audience men, listening to that rugged Scotchman preach. Listening to what? Listening to the familiar story of Zaccheus and Jesus. And how they listened! The attention that was given to that grand man was marvelous. The story which he had to tell was exceedingly simple. It was a story

with which you are familiar. He told of the grace of Jesus to Zaccheus, the sinner, and what came of it.

My point is this: Such an audience as came together in the Empire Theatre on that August night to hear a plain Gospel sermon could not have been called out by any preacher representing a denomination. It was a union of forces which made this great audience possible. Denominationalism was lost to view—the Christ was given the prominence. And did not the Son of Man Himself say: "And I, if I be lifted up from the earth, will draw all men unto me?" There is something very attractive in Jesus to the multitude when He is lifted up in sermon as John McNeill lifted Him up that night.

Nor was this meeting exceptional. In many places in Chicago that night, in many parts of the city, all through the summer, and at this present hour, such meetings are in progress. A union of God's peoples has made, and now makes, them possible.

And here is something the world has not before seen in your lifetime, nor in mine, in a great city, in a city supposed to be devoted to Mammon, in a city popularly supposed to be under the control, more than any other place in the land, of materialism—in this city; I am informed that during the entire summer from forty to fifty thousand people have every day heard the Gospel of the grace of God! A limited union of the spiritual children of Our Father has done this. Enlarge this union of effort until all who profess and call themselves Christians are united in an earnest effort to preach Christ to the whole creation, and the time would not be far distant when every knee would bow and every tongue confess that Jesus is Lord. These union meetings mean much; these meetings in which Jesus is exalted above every name mean much in this present time in spiritual good to men; but they are signs of a spirit present containing promise of such a union of disciples of Jesus as men have not thought possible.

Another thing I may be permitted to mention which contains promise of good.

I now refer to the fact that the leading Protestant de-

nominations have each their committee on Christian union. Is this not a sign of the times? Is it not a sign which prophesies union?

The Protestant Episcopal Church in recent times led the way in this, but the Presbyterian and other denominations have now their committees, the purpose of which is the promotion of union.

Let this fact also be noted: Episcopalians and Disciples are the only people who have come before Christendom with definite plans of union. Other people are interested in Christian union, talk in favor of it, write in behalf of it, pray for it, sing about it, and all that, but Disciples and Episcopalians come before the world not only to preach, and write, and discuss, and hold conventions, and pass resolutions, and pray, and sing, but each submits a definite basis, saying, in effect, "On this platform we believe Christian union can be realized." It is no part of my purpose to discuss these bases of union, but I may be permitted to call attention to them as signs of the times. The following basis is proposed by our brethren of the Protestant Episcopal Church:

(1.) The Holy Scriptures of the Old and New Testaments, as "containing all things necessary to salvation," and as being the rule and ultimate standard of faith.

(2.) The Apostle's Creed, as the baptismal symbol; and the Nicene Creed, as the sufficient statement of the Christian faith.

(3.) The two sacraments ordained by Christ Himself—baptism and the Supper of the Lord—ministered with unfailing use of Christ's words of institution and of the elements ordained by Him.

(4.) The Historic Episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the unity of His Church.

This is the proposition of the Episcopal Church formally presented by her bishops.

The Disciples say: "The way to the re-union of Christendom is by a return in faith and in practice, in letter and

in spirit, in doctrine and in ordinance, to the religion of Jesus as He gave it to men—the religion of Christ as it is described in the New Testament."

Three points are especially involved, as follows:

(1.) The creed—Jesus is the Christ, the Son of the living God.

(2.) The ordinances—baptism and the Supper of the Lord.

(3.) The life of the Christian—the primitive Christian life, a life fashioned according to the perfect life of the Author and Finisher of the Faith.

That the denominations have their committees on union, keeping thus the subject before the mind continually, and that the above definite propositions have been made, challenging the attention of mankind—these are signs of the times full of promise of a real Christian union, I must be permitted to think and to say, in the not remote future.

This Parliament of Religions is another sign that is full of promise.

Do you comprehend the meaning of this parliament? If you do, take this platform and speak. The subject is too large for me!

How much it promises! We had to wait until Chicago was built before there was a city in which a Parliament of Religions could be held; we had to wait until the greatest World's Fair the sun in the heavens ever looked down upon was organized; it was necessary to wait until such freedom of thought, freedom of speech, and freedom of action were permitted as belongs to this year of grace 1893; we had to wait until these and other similar things were possible before such a meeting as the Parliament of Religions could be held.

At any earlier date, in any other land, in almost any other city, such a convocation would be impossible.

Some, unable to read aright the signs of the times, predicted a war of words, a disgraceful wrangle. They thought that it would be impossible to come together and freely present various religious, theological, and philosophical beliefs, in peace. War was predicted. There has been no war.

Even signs of conflict are not seen. No unusual police force has been called for at the Art Institute Building. Chinamen, Indiamen, Greeks, Romans, Japanese, Persians, and I know not from what other quarters of the earth, are here assembled, and with the utmost freedom have spoken out their beliefs. Jews, Protestants, Roman Catholics, Anglicans, Episcopalians, Presbyterians, Congregationalists, Lutherans, Universalists, Unitarians, Swedenborgians, Baptists, Disciples of Christ—all have come together under one roof, and not a man has hesitated to speak out what he thinks.

Is there no good to come from this gathering of the religions of the world by their representatives in this open parliament?

The final result of this comparison of beliefs and opinions no man knows. This meeting is but a beginning. The addresses delivered only open the subject for discussion. After they shall have been given to the world in book form, we will begin to think, and the thinking will go on and on, and a score of years from this present time the fruitage of this first Parliament of Religions will begin to be gathered in. And this first will probably be followed by other similar meetings, and thus more and more the religious thought and the deep religious life of the world will be revealed. Nor is there a doubt in my mind that our blessed Lord will ultimately reign supreme. Every knee shall bow, and every tongue shall confess that Jesus is Lord.

Permit me before I close this talk to mention another sign of the times which contains a distinct promise of Christian union.

I now think of the Seventh International Sunday-school Convention, and the Second World's Sunday-school Congress, which last week and the week before were in session in St. Louis.

A feature of these conventions, as of those which have preceded, was the fact that all creeds of human construction, filled with all sorts of theologies; such creeds had no place in this great convocation. They were not so much as al-

luded to. The delegates to these conventions were devoted simply and only to the Son of God.

I remember well the first time I ever saw your B. F. Jacobs. He lives in Chicago, and so I speak of him as yours, but, the fact is, he belongs to all of us, to the world, for B. F. Jacobs is too large a man for even Chicago to contain.

I remember the first time I saw Mr. Jacobs. It was in the International Sunday-school Convention which met in Toronto, in 1881.

We were registering our names. Mr. Jacobs registered his name and moved on. Some one—the young man in charge of the registration booth—called him back and requested him to indicate on the book his denominational connection. This he hesitated to do. "But," said the young man, "it is a rule that each delegate shall record his denominational affiliation." Mr. Jacobs replied in a tone which seemed to me to betray the least bit of impatience, "If I must, then I will. Put me down as a Baptist."

He seemed to think that it ought to be quite sufficient to be in such a place a Christian—and he was right. B. F. Jacobs was not, is not, ashamed of the fact that he is a member of a Baptist Church. Shame did not cause him to hesitate, but in such places we come together as Christians. These Sunday-school conventions represent no human creed, they stand for the Word of God, and for that alone. The aim of the Sunday-school is to train the children to believe in and live for Christ. He alone, they are taught, is Lord. The effort of the Sunday-school is, first of all, to bring the young into a Divine fellowship. They are to be made Christians. They are then to be nurtured as babes in Christ.

Inasmuch as some have asked me about the meeting of the International Sunday-school Lesson Committee in St. Louis, I will say a word about the committee and its meeting. Some have said, "You had some trouble in St. Louis, had you not?" I will tell you a secret. Here is a bit of inside history: About as near Paradise as I have ever been in this world is when I am in the meetings of this International Sunday-school Lesson Committee. "Is it possible for men to come together, members of different denomina-

tions, to select lessons from the Bible to be studied throughout Christendom without some one attempting to force his peculiar doctrine?" It is not only possible, but it is certain that this is done, and has been for more than twenty years. Such an effort has never been made. The men on the Lesson Committee have the spirit of Christ. They are men of God. They are too large and too good to attempt anything so small as would be the pushing of any merely denominational interest.

Disciples of Christ certainly have no reason to complain. There is a general impression abroad that the Book of Acts of Apostles is their favorite book. If this impression is well founded, they ought to be especially well pleased with the work of the committee, for during the twenty-one years which have passsed since the committee began its work, a larger number of lessons has been selected from Acts than from any other book in the entire Bible.

But what I began to say is that the meetings of the committee are entirely harmonious and pre-eminently Christian, and their work makes for Christian union, as does the work of the International Sunday-school Convention.

Can we, under Christ, with His book as our guide, live together in peace?

In these twenty-one years we have never had a single unpleasant incident, so I am informed. I have not been a member for that length of time, and so cannot speak from knowledge, but this is the information which I have obtained, and believe to be correct. The One Book has been the guide of this committee during all these years, and a sufficient guide it has been. Why not a sufficient guide through all time for the entire Church of God?

The Sunday-school work as at present prosecuted promises to make the coming generation of disciples more intelligent than preceding generations have been, more thoroughly united to the Christ, and to each other through Him, studying the same lessons, thinking the same thoughts, using the same words, coming into contact with the mind and spirit permeating the One Book—of necessity, there must be a coming together under Christ.

The Sunday-school work is a most important sign of the times promising Christian union.

It would be an almost unpardonable sin (I do not say the sin against the Holy Ghost) to fail to speak of the Christian Endeavor movement.

The Disciples of Christ pray and work for the re-union of Christendom on the platform on which believers stood in the Apostolic age of the church.

The fact ought to be noted that there are one million five hundred thousand young people who have signed a pledge in which they say:

"Trusting in the Lord Jesus Christ for strength, I promise Him that I will strive to do whatever He would like to have me do."

Can you put the basis on which we ask men to unite in fewer words, in a better style of speech, than that?

These young people are being trained to think of Christ as alone possessing authority in the department of religion. One of their mottoes, *the* motto, is the words of Jesus: "One is your Master, even Christ, and all ye are brethren" —the motto, by the way, with which Alexander Campbell began the publication of the *Christian Baptist*, just seventy years ago. Their pledge says: "I will read the Bible and pray every day, and just so far as I know how I will endeavor to live the Christian life."

Do you not see, dear brethren, that all along in these movements there is the idea, first, of union with Christ, and after that union with one another under Christ? And this is the way to Christian union.

You may hold conventions, deliver addresses, pass resolutions, construct platforms, but the Master solved the whole problem when He said: "And I, if I be lifted up from the earth, will draw all men unto me."

And if you are drawn toward Christ, and if I am drawn toward Christ, do you not see that we are drawn toward one another? And this is Christian union. Believe me, beloved, the Head of the Body, our Lord Jesus, is directing this matter.

I do not know of any sign of the times that gives greater

promise of Christian union than the work in which all disciples of Jesus are becoming more and more interested; the work of world-wide evangelization. So long as the tendency is to bring the Christ to the front, in all things giving Him pre-eminence, there is promise of Christian union. And those who are in the foreign mission field tell us that Christ is what the people want. Denominationalism does not satisfy. This work is bringing us together with great rapidity.

You express surprise sometimes that there seems to be a prejudice against those who wish to be, and to be known, as Disciples of Christ. Let me give you an incident:

It fell to my lot to supply a Presbyterian pulpit in Halifax, Nova Scotia, on a Lord's Day evening five years ago last summer.

I went to the church early, and was met by some of the officers. Entering the study, we sat down for a little talk. They wanted to know something about the people with whom I am identified. They did not ask a word about doctrine. They did not inquire into our organization. Our administration of ordinances did not seem to concern them. They asked: "What are you doing in the foreign mission field?"

I told them, of course, that we are yet young, that we have been busy erecting houses of worship in our own land, and in the founding and endowment of institutions of learning, and in these things we have had remarkable success; but that we are entering the foreign field, and have seventy-five missionaries at work in lands beyond the seas. (This, remember, was five years ago—I could make a better report now.) One of the sturdy old Scotch elders, with a smile of approval, said to his brothers in office: "I tell you that is good!"

When he saw that we were joining hands with others in preaching Christ to the heathen, it was apparent that he and his brethren rejoiced and were ready to bid us a hearty God-speed.

I made another discovery, and have been, at least in this one respect, a pretty good Presbyterian ever since. This was not a missionary meeting, but they sang,

"From Greenland's icy mountains,
From India's coral strand."

This is the way; I said to myself; this is the way the Presbyterian Church manages to collect so large a sum of money for missions. They are interested in missions all the time. They are so full of zeal in this good cause that they inquire of a strange minister, not, "How do you baptise?" not, "How often do you spread the Lord's table?" not, "What is your peculiar creed?" but, first of all, "What are you doing to make known the Christ to the multitudes who sit in the region of death?" So deeply interested that they sing in a regular Lord's Day evening meeting,

"From Greenland's icy mountains."

In this respect I want to be a "true blue" Presbyterian.

Is not the recently organized Brotherhood of Christian Unity a sign of the times which contains a promise of Christian union?

It does not promise much. It is crude. It is a sign, a small sign. There is not much in it; this is my opinion at present, subject, of course, as are all my opinions, to revision. But I cannot speak at length on this movement.

But, finally, beloved brethren, the most promising sign, after all, is the fact that the people who love to be called Disciples of Christ are coming to understand themselves better. They seem to know what they want better than ever before. Let us be honest; we have not always been able to say in plain English exactly what we have thought as to the basis of union. Our thinking, and consequently our speech, is becoming clearer. Those of you who have been living a long time, or who are familiar with our literature from the beginning, know very well that the utterances of the Disciples thirty years ago on this very subject were not on the high plane which characterized the addresses to which we have listened with so much interest and pleasure in the Art Building. There has been no confusion of thought there. There has been no talk about the Bible being the creed of the church. When President Zollars spoke on the creed that needs no revision, he did not affirm that the Bible

is such a creed. The creed that needs no revision is this: *Jesus of Nazareth is the Christ, the Son of the living God.*

Nor have we in this congress heard loose talk about the restoration of primitive Christianity! What do you mean by the restoration of primitive Christianity? Do you mean to say that you contend for the restoration in practice of whatever you find enjoined in the New Testament? Well, five times in the New Testament the kiss of charity is enjoined on believers, and I have not had a kiss since I came to Chicago! It is clear that the Disciples in this part of the world do not believe in that particular part of primitive Christianity.

Do you contend for the restoration in practice of everything enjoined by Jesus or his Apostles in your plea for the restoration of primitive Christianity?

What about the washing of one another's feet? See the thirteenth chapter of John. The washing of feet is mentioned, apparently, as a saving ordinance. Our Lord said: "If I wash thee not, thou hast no part with me." Can you find any expression as to the value of baptism as strong as that? But we practice baptism, and decline, as a religious ordinance, to wash one another's feet. Why we do so, it is no part of my duty here and now to explain. The fact remains, and it is spoken of merely to show that when we contend for the restoration of primitive Christianity, we do not, in reality, contend that men ought to do every single thing mentioned as a duty by Christ and his Apostles in the New Testament.

As I read the New Testament, there is not a word in it in favor of such singing as that in which we have this evening engaged. Solo singing is spoken of in the New Testament, but not congregational singing! Now if there is any one thing in public worship which especially vexes me, it is the singing of a solo; and if there is any part of worship in which I find especial pleasure, it is in hearty congregational singing.

The fact is, dear brethren, that we have eliminated that and retained this until we think we know what of primitive Christianity we desire to see restored. This was not true

when some of our fathers practiced the washing of feet and the kiss of charity as religious ordinances. If I had time I could give you the steady evolution of the Disciples, and show how it came to pass that they occupy the position which at present they maintain before the world.

In the twelfth, thirteenth and fourteenth chapters of the First Epistle to the Corinthians, Paul reasoned about the transient and permanent in Christianity until he reached the following conclusion: "*And now abideth faith, hope, and charity.*" The emphatic word in this last verse of First Corinthians, thirteenth chapter, is the word *abideth*. Faith, hope, and charity abide, all else is temporary. This is the teaching of Paul.

What then becomes of ordinances? Are not baptism and the Lord's Supper discarded with the washing of feet and the kiss of charity?

By no means! Paul did not discard these ordinances, nor can we if we adhere to his teaching. He did not regard the practices of which I have spoken as features of Christianity, as ordinances appointed by our Lord Jesus Christ, but baptism and the communion he did so regard, and so also do we.

Faith, and hope, and love must speak. They must express themselves. Faith is not dumb. Hope is not silent. Love cannot be still. Faith in the Lord Jesus is shown in baptism. In this ordinance the believer says: "Here, Lord, I give myself to Thee!" Baptism is the ordinance of faith. Our tenderest love for the dying Saviour we declare at the communion table. The Lord's Supper is the ordinance of love. In both baptism and the Lord's Supper we declare that our hope is in Christ. The abiding principles of the Christian religion are faith, hope, and love. Baptism and the Lord's Supper furnish opportunities for an expression of the fact that we experience faith, hope, and love. And by thus declaring our experiences they are deepened, they increase in strength.

After the addresses to which we have listened in this congress, I am encouraged to affirm that we now know what

we mean by the restoration of primitive Christianity, and we are able to plead for this restoration as never before.

A few years ago, in one of our papers, one of our chief men, a man of superior ability, in a series of articles attempted to answer the question: How much of primitive Christianity do we want? This series of papers was never finished. I leave you to infer, after what has been said, the reason why. Such a statement could at the present time be made by scores of men, and with general satisfaction.

We know now what we want, and this is one of the encouraging signs of the times.

We want the primitive creed of which President Zollars spoke. We want the primitive ordinances—baptism and the Lord's Supper. We want the primitive life, the life of the sinless Son of Man, reproduced in our places and stations. This, beloved, is only another way of saying with Paul, "And now abideth faith, hope, and love."

I am delighted by the beautiful spirit, the gentle, the Christ-like spirit, pervading the minds and hearts, and thus controlling the lives, of those who profess to be the friends and followers of Jesus. Never before have men studied the teaching of the Christ as they are looking into this doctrine at the present day. The man Jesus is studied to-day as never before. Men are applying the principles of Christ to the solution of present-day problems with an earnestness which contains promise of good. Before Him all classes in all nations are assembling that they may be taught of God. The wise men of the world will yet gather around the bench of the carpenter of Galilee and learn from Him the true political economy.

The signs of the times are full of promise of a union in faith, and hope, and love around the Christ, of all who profess and call themselves Christians, and this means that the day approaches when the kingdoms of this world will become the kingdom of our Lord and His anointed.

Missionary Convention Addresses

A. McLean.

THE GOSPEL OF SALVATION.

A. MC LEAN.

"I am not ashamed of the gospel, for it is the power of God unto salvation to every one that believeth."—Rom. 1: 16.

The word translated "power" is the Greek word for dynamite. The Spirit declares that the Gospel is God's dynamite. History confirms the statement that it is able to save every one that believes. Thus far no soul has been found so dark and so brutish that the Gospel could not enlighten and ennoble and make him worthy to be a partaker of the inheritance of the saints in light. This is the truth I wish to illustrate.

I. Let us consider some of the triumphs won by the Gospel in the most difficult fields. Canon Kingsley thought the people of Africa could not take in the Gospel; he spoke of them as poor brutes in human shape, and felt that they must perish off the face of the earth like brute beasts. The Portuguese regarded the Hottentots as a race of apes, and wrote over their church doors, "Dogs and Hottentots not admitted." The Zulu sold his children for cattle. He slept in a kraal that was little better than a dog kennel. In the morning he crept out to stay his hunger by living like the jackal—on the leavings of the lion—or by feeding like the vulture on carrion. The Kaffir made his mother carry burdens like a packhorse and dig in the ground like a slave. When she was worn out with age and work he exposed her to be devoured by wild beasts. There are now over 700 ordained missionaries and 7,500 ordained and unordained native preachers in Africa, with 800,000 adherents to Christianity under their care. The Kaffirs have not only received

the truth, but have organized a society to carry it into the regions beyond. The Kaffir cares for his mother in her old age as she cared for him in his infancy. The Zulu lives in a frame house, wears garments of cloth, supports schools and churches, and is ready to take his place in the forward march of nations. Dr. Pritchard said: "It is indeed surprising, after all we have heard of the sloth and brutal sensuality of the Hottentots, to learn that no other uncivilized race has given a more willing ear to the preaching of Christianity, and that none has been more strikingly and splendidly impressed by its reception." Moffat tells us of Africaner: He was outlawed; a price was offered for his head. He was an incarnate fiend, disposed to murder the missionary that he might make a drumhead of his skin and a drinking cup of his skull. When his conversion was reported, no one was prepared to credit it. It was said, "There are seven wonders in the world; this would be the eighth." When the report was confirmed, it was spoken of as a miracle of grace and power. This man, who had been a firebrand, spreading discord, enmity and war among neighboring tribes, became an advocate of peace and good-will, a helper in the mission, a winner of souls. Stanley tells us that many Christians in Uganda endured the most deadly persecution—the stake and the fire, the cord and the club, the sharp knife and the rifle bullet. Stanch in their belief, firm in their convictions, they have held together stoutly and resolutely. No one acquainted with Bishop Crowther's character and service would say with Kingsley that the African is only a poor brute and must perish like a brute beast.

Henry Martyn said: "If ever I see a Hindu converted to Jesus Christ, I shall see something more nearly approaching the resurrection of a dead body than anything I have yet seen." That was at the beginning of the century. In our day a native paper says: "We daily see Hindus of every caste becoming Christians and devoted missionaries of the Cross." Sir Edwin Arnold was asked respecting the prospect of India's conversion to Christ. He said: "You might as well try to sweeten the Atlantic Ocean by

pouring cologne water into it." To a traveler who looks at the surface only, and who has no conception of the mighty power of the Gospel of the grace of God, the task may seem hopeless. But it is not so in fact. Sir Bartle Frere has said: "Christianity has, in the course of fifty years, made its way to every part of the vast mass of Indian civilized humanity, and is now an active, operative, aggressive power in every branch of social and political life on that continent." The testimony of Sir Herbert Edwardes agrees with this: "Every other faith in India is decaying; Christianity alone is beginning to run its course. It has taken root, and by God's grace will never be uprooted. The converts were tested by persecution and martyrdom; they stood the test without apostasy." Schwartz labored in southern India forty years, and left 10,000 converts behind him. At Ongole in ten days 8,691 were baptized. In Tinnevelly, after twenty years of preparatory toil, in seven months more than 16,000 placed themselves under instruction with a view to Christian baptism. The rate of increase from 1851 to 1861 was fifty-three per cent.; from 1861 to 1871, it was sixty-one per cent.; from 1871 to 1881, it was eighty-six per cent.; from 1881 to 1891, it was 100 per cent. There are not less than 600,000 Protestant Christians in India, Burma and Ceylon.

The natives of Borneo used to be called head-hunters. Their delight was in head-taking, and their constant aim was to strike off the heads of their real or supposed enemies. In many provinces no one was allowed to marry who could not show a certain number of heads which he had recently struck off. Since missionaries have been at work in Borneo, there has been a great change among them. Their war-shields have been used as playthings for the children; the deadly weapon which could easily cut off a man's head at a single sweep has become a rusty heirloom; and their immense war boats have fallen to pieces. An American traveler says: "Nowhere in the world, so far as I know, are life and property so secure and sacred as among the once fierce head-hunters of Sarawak. I have been robbed by white men in the United States, by black men in the Indies, East and West, by red men in South America, and by yellow

men in the far East; but among the Dyaks, with no protection to either person or property, I never lost a pin's worth by theft. Had they been like the negroes of Barbadoes, or the Mexicans of the Rio Grande, they could have stripped me of all my movables with perfect safety to themselves. But their honesty afforded my property more impregnable security than the average bank vault does here."

A century ago the people of the South Seas were the most degraded on earth. Darkness covered the lands and gross darkness the people. In some places when a child was born a priest was sent to pray that he might grow up to be a murderer, a liar, a thief, a libertine, glorying in the commission of every crime. A man was accounted honorable in proportion to the number of men he had killed for cannibal feasts. When James Calvert arrived in Fiji his first duty was to bury the hands, arms, feet and heads of eighty victims whose bodies had been roasted and eaten. He lived to see these very cannibals gather around the table of the Lord. Thakombau, the king of Fiji, told John Hunt that white men make good eating; they taste like ripe bananas. This man was among the converts. In the presence of widows whose husbands he had slain, sisters whose brothers had been strangled by his orders, relatives whose friends he had eaten, he confessed, saying with a broken voice and tears: "I have been a bad man. I have disturbed the community. I have scourged the world." He became a faithful, gentle, intelligent and devout Christian. He was a new man and called himself by a new name, "Ebenezer." He lived for twenty-nine years respected and loved by all who knew him. Out of a population of 120,000, 102,000 are regular worshipers in the churches. In every family there is prayer night and morning. The first sound that greets the ear at dawn and the last sound heard at night is that of the hymns sung at family worship. The Fijis engage in missions. When some volunteers for New Guinea were told that they were going to death among cannibals, the classroom rang with the noble response: "Talk not to us about cannibals; they are men; and they need that which has brought us life." Mr. Paton found the people of the New Hebrides painted

savages; they were ignorant, vicious and bigoted. Seeing a heap of human bones, he asked: "What are these?" They calmly replied: "We do not eat the bones." There was no sense of security of either life or property. When the people went to church they carried a brood of fowls or a litter of pigs with them. The preaching was interrupted by the squealing of the pigs, or the barking of the pups, or the chirruping of the chickens. There were wars and rumors of wars among the tribes. Under the preaching of the Gospel 12,000 cannibals confessed their faith in the Christ. On the island where Mr. Paton labored, the whole population turned from dumb idols to serve the living God. The chiefs said: "We are men of Christ now, we must prevent or punish murder and other crimes among our people." Every convert is in some sense a missionary.

The natives of New Zealand taught their children to be cruel, warlike, false, dishonest. Pebbles were thrust down their throats to make their hearts hard. The Maoris tortured or made slaves of captives taken in war, or killed and ate them. Marsden brought the Gospel to them. Now cannibalism is unknown in that country, heathenism is almost extinct, and such a state of social progress attained that Karl Ritter was led to call it the standing miracle of the age. Darwin tells what he saw. "The house had been built, the windows framed, the fields plowed, and even the trees grafted by the New Zealander." He thought it admirable, and spoke of the lesson of the missionary as the enchanter's wand. Twenty-five years ago the dwellers in New Guinea were the fiercest of savages. They delighted in bloody deeds. Each man had a tattoo mark on his back and chest, like a medal of honor, for every person he had slain, and he was proud of it. War was perpetual. Probably no other mission can show such good results as this. A stranger is as safe in New Guinea as in Boston or New York. The first missionaries to the Sandwich Islands found the people living in the surf and in the sand, eating raw fish, fighting among themselves, tyrannized over by feudal chiefs, abandoned to sensuality, and offering human sacrifices. Some years ago M. D. Conway visited Honolulu. He expected to witness

merry scenes—islanders swimming around the ship in Arcadian innocence, and the joyous song and dance of guileless children of the sun. Instead he found a silent city, paralyzed by piety. Never in Scotland or Connecticut had he seen such a paralysis as fell upon that city on Sunday. He had to go to church to see the people. When the work began, it was thought that it would take a thousand years to uplift and ennoble these people. At the jubilee celebration, the motto emblazoned everywhere was, "Righteousness exalteth a nation." Not less than seventy-five islanders have gone out as missionaries, and the island church has contributed $170,000 to support them in their work. It is about seventy-five years since the work began in Polynesia. In that time 750,000 have been won to the faith. A band of not less than 160 young men and women has gone out from Tahiti to carry the Gospel to the islands yet in darkness, that the Scriptures may be fulfilled, "They shall hear to whom no tidings of Him came, and they that have not heard shall understand."

Dr. March speaks of the Japanese as reduced in stature and weakened in body by their low and wasting vices. They are the most dissolute people on earth. They have no pity for suffering, no gentleness for the feeble, no tenderness for children. They are reckless of life, and build monuments to murderers; their punishments are too horrible to be described. Under the influence of the Gospel Japan has proclaimed a constitution; has given the right of suffrage to the people; has built railroads and schools and universities; has started newspapers; has established banks, postoffices, mint, lines of steamships; in a word, has introduced western civilization. Her leading men believe that the Gospel is the greatest power in the universe for lifting up decayed nations and for giving life and hope to millions long wandering in darkness. Dr. March says, "They have come to the conclusion that Christianity has quickened mind, stimulated invention, increased power, multiplied riches, advanced science, improved education, intensified effort, awakened hope and high expectation among all western nations. Aback of steamships, telegraphs, railways, telephones; aback of all inventions in

the arts, all discoveries in science, all advance in civilization, they see Christianity. They are ready to give up their despotic government, their gross idolatry, their popular traditions and sacred customs, and even their national language, if they can only get the power, the progress, the grand advance, and the great hope which the Gospel gives to all who receive its word and walk in its light."

General Sheridan said: "The only good Indian is a dead Indian." Our nation has spent $500,000,000 in Indian wars. In one war it cost $1,000,000 and the lives of twenty-five men to kill one Indian. If a tithe of this vast sum had been spent in seeking to evangelize them, the results would be more gratifying. The Indian can be reached and regenerated. Ninety thousand have been won and are now living lives that adorn the doctrine of God their Saviour. The reason that more has not been done is that the nation has not kept faith with the Indian. The government records, speaking of what has been done among the Indians, say: "The savages have been changed. How was the transformation wrought? When the government failed, the voluntary efforts of the churches have been crowned with success. The preaching of the Gospel has done the work, and it alone." When some Indians at Washington asked for some of the good medicine that had made the whites so rich and strong, General Howard held up a Bible and said: "This is the good medicine that has done all for us; it will do as much for you."

Christlieb has shown that there are no people so spiritually dead that the Gospel cannot quicken them unto new life. There is no language so barbarous that the Scriptures cannot be translated into it. There is no race that cannot hear and respond to the voice of the Good Shepherd. There are no more continents or islands to be discovered. From Greenland to Terra del Fuego the power of the Gospel has been tested among people of every tongue and tribe and every grade of civilization. No people more degraded and imbruted can be found. The lowest races have been reached. No greater obstacles can be encountered than have been overcome. The Gospel has shown itself sufficient for every case.

It has scored its triumphs on every field. It has proved in a new and large sense the truth of the proverb: "Man's extremity is God's opportunity." The Gospel that in the first century vanquished the bigotry of Jerusalem, the idolatry of Antioch and Athens, the licentiousness of Cypress and Corinth, the barbarism of Lystra and Malta, the magic of Ephesus, the prowess of Rome; and won triumphs every place, from the prison in Philippi to Cæsar's household—that Gospel has lost none of its Divine power, and can point to more splendid victories in the nineteenth century than in the first even. It has won men of all religions and of no religion. It has won fetich worshipers in Africa, devil worshipers in Ceylon, polytheists in China, pantheists in India, the civilized Japanese and the degraded Papuan. It preaches truths that wake to perish never. No faith or race can long withstand its majestic and continuous march. The Gospel is all-sufficient to save the believer, whether he have the genius and culture of Newton and Pascal and Gladstone, or whether he be as low in the scale as Africaner, Thakombau and Pomare. The Gospel found the Anglo-Saxons as low in the scale of civilization as the Hottentots. It made them what they are, the most prosperous and progressive people on the globe. Having expelled their debasing superstitions and having made them decent and moral and spiritual, the Gospel can save any other race.

II. Let me call attention to some other views that have been held on this subject. Some think we must civilize first, and Christianize afterwards. The church of Scotland thought it absurd to send the Gospel to heathen and barbarous people. Stanley thinks the way to elevate Africa is to give her people the arts and comforts of civilized life, and thus beget a desire for something better than they now possess. Warburton thought Romish and Protestant missions had failed of the largest results because they attempted to Christianize before civilizing. This view was held by nearly all, but it is a reversal of the Divine order, and experience shows that it does not work well. It is only as the nature is renewed that people desire any improvement in other directions. Thus when the government of Canada provided houses and cloth-

ing and food for the Chippeways, hoping thus to lead them to exert themselves to perpetuate these comforts, it was found that they preferred their wigwams and skins, their raw flesh and filth, to the cleanliness and comforts of a civilized home. The Friends began with the Indians by trying to civilize them, but after many years of laborious and costly effort they confessed that their course was a mistaken one, for they could not point to a single individual who had been brought to a full adoption of Christianity. The Moravians made the same mistake in Greenland, and it was not until they changed their course that they made any impression upon the natives. Marsden said at first, "Civilization must work in preparing for conversion. Trade, manufactures and arts prepare the way for the introduction of the Gospel." The theory was false. The experiment was a failure. Not a single conversion was reported. After twenty years he said: "Civilization is not necessary before Christianity. We may give both simultaneously if we will, but it will always be found that civilization follows Christianity." Sir Bartle Frere said: "Civilization cannot precede Christianity. The only successful way of dealing with all races is to teach them the Gospel in the simplest manner possible." In New South Wales the Government spent $400,000 in trying to better the condition of the natives, but the experiment was a complete failure. They received their allowances of brandy and tobacco regularly, but no one was helped thereby. The French tried to persuade some Arabs to live in houses built for them. A little while after a chief was asked about his house. "I am delighted with it. The French are a wonderful people. They have done me a service for which I shall always be grateful. Since my house has been finished I have not lost a single sheep. I lock them in my house every evening, and the next morning there is never one missing." "Where do you stay?" "A man of blood like me could live nowhere but in a tent." James C. Bryant, of South Africa, said: "To think of civilizing the heathen without converting them is about as wise as to think of transforming swine into lambs merely by washing and putting on them a fleece of wool." Colenso attempted to civilize without Christianizing. He

took twelve Zulu lads into his service for a time. He made no effort to bias their religious faith. When their time expired he gave them some good counsel. The next day they were gone; they left their European clothes behind, as they went back to barbarism. Colenso went over to the American mission, laid a note for £50 on the treasurer's desk, and said: "You were right; I was wrong." Captain Cook took a South Sea Islander to London. On his return a home was built for him, a garden planted, presents were made of horses and goats, of gunpowder, balls, muskets, swords, an electric machine, a barrel organ, and all sorts of toys and gewgaws. What was the result? As soon as the ships were gone he abandoned his clothing. He was the King's friend, and must often shoot a man to show how far his musket would carry, or how quickly his pistol would kill. He lived in idleness and profligacy. A New Zealand chief was taken to London to be civilized. The first thing he did on his return after a battle in which he was victorious, was to tear out and swallow the right eye of his slain enemy and to bite into his still fluttering heart. Moffat spent sixty years in Africa. It was his conviction that evangelization must precede civilization. He said that nothing less than Divine grace can change the hearts of savages, after which the mind is susceptible of those instructions which teach them to adorn the Gospel in their attire as well as in their spirit and actions. John Williams said, "I am convinced that the first step toward the promotion of a nation's temporal and social elevation is to plant among them the Tree of Life, when civilization and commerce will entwine their tendrils around its trunk, and derive support from its strength. Until the people are brought under the influence of religion, they have no desire for the arts and usages of civilized life; but that invariably creates it." James Chalmers said, "I have seen the semi-civilized and the uncivilized; I have lived with the Christian native, and I have lived, dined and slept with a cannibal. But I have never yet met with a single man or woman, or with a single people, that your civilization without Christianity has civilized. For God's sake let it be done at once! Gospel and commerce, but remember this, it must be the Gospel first. When-

ever there has been the slightest spark of civilization in the South Seas, it has been when the Gospel has been preached. Civilization! The rampart can only be stormed by those who carry the Cross." President Angell said of China that it would not receive our locomotives and telegraphs until it had bowed the knee to Christ. It is a mistake to suppose that people however degraded and demonized have no religious capacity. Their minds may be darkened by ignorance and superstition, but they are God's children still, and they can hear and obey the Gospel. There is no evidence of a single tribe being elevated by the arts and comforts of civilization. Civilization without the Gospel is profitless, and worse than profitless.

Some think that heathen people can be elevated by intercourse with Christian nations. But who does not know that nations in dealing with one another are not always actuated by the highest motives? England forced opium upon China. No greater national crime was ever committed. The history of our own Nation's dealings with the Indians is not more creditable. The history of these dealings is found in a book entitled "A Century of Dishonor." It is not a libel or a lampoon, but a true record of shameful facts. The writer shows how treaties have been made and broken, how the whites have encroached upon their reservations, and how they have been compelled to move from place to place. General Grant said that "many, if not most, of our Indian wars originated in broken promises and wrongs inflicted by us." What the Indian has seen of the white man has not given him a very exalted conception of Christian civilization. Our treatment of the Chinese has been no better. They came here at our urgent invitation. They came under the shield of a treaty. They heard that this was an asylum for the oppressed of all lands, that here every man had an indestructible right to life, liberty, and the pursuit of happiness. They have been insulted and plundered and murdered without redress. It was said, "We must seize these cunning brutes by the throats, we must throttle them until their hearts cease to beat, and then throw them into the sea." What opinion will the 400,000,000 whom they represent have of our so-called

Christian nation? What have they seen to induce them to renounce Confucius and Buddha and accept Jesus as Lord? Is it strange that the Chinese thought of sending missionaries to the United States to humanize and civilize the people?

The last Tasmanian died in 1876. That people perished before the vices and barbarity of the whites. They were shot down like wild beasts. Regular hunts were undertaken against them. A convict told a native that if he would fire a gun into his ear, he would have a pleasant sensation. He did so, and died. An officer amused himself by firing cartridges among peaceful natives. An Englishman made a savage woman carry her husband's head around her neck as an ornament, he having first diverted himself by the murder. One form of amusement was to catch a native and fasten him to a tree as a target, and fire at him. In the South Seas the measles were introduced with the hope that they would cause many to perish. The victims plunged into the sea seeking relief, and found it almost instant death. Others dug holes in the ground and lay down, finding the cool earth agreeable to their fevered skins; many died and were buried where they lay. The cry has been heard everywhere, "Clear the ground of the red, yellow, brown, and black vermin, that the whites may take possession." The Anglo-Saxon land-hunger has led to the commission of the gravest crimes. It is not before our civilization, but before our barbarism, that the aboriginal races are disappearing. Attila and his Huns, Genseric and his Vandals, Gengis Khan and his Mongols, have not done worse than the Christian nations of our day. What is true of England and America is true of Spain, Holland, Portugal and France. The Maori, the Hottentot, the Zulu, the Red Indian, and the Aztec will rise up in judgment and condemn the strong nations that first debauched and then destroyed them.

Some think that this can be done by commerce. They think that by introducing the comforts and conveniences of Christendom among them, they can implant a desire for improvement in every other respect. Experience shows that commerce does not regenerate. A missionary in South Af-

rica said: "But for the British rum trade, I am confident that long before this the church in this place would be numbered by hundreds and not by tens." Missionaries find this traffic a lion in their path, a millstone around the neck of their work. A Scotch Elder sent a ship-load of rum to Africa, and gave one missionary a free passage. The amount of liquor sold is enormous. The figures seem exaggerated, but they are not. The first letter in English from the Congo to the Archbishop of Canterbury read thus: "The humblest of your servants kisses the hem of your garment, and begs you to send to his fellow-servants more Gospel and less rum." The slave trade is carried on extensively in Africa and in the South Seas. It is estimated that 32,000,000 slaves were brought across the Atlantic since the time of Queen Elizabeth. Probably as many more were sold into Arabia and Turkey. The natives are suspicious of the white men. They think they are all engaged in the same business. Cameron and Livingstone found tribes living in constant dread. Their greatest obstacles in crossing Africa arose from the work of slave dealers. They escaped more than once only with their lives. In the South Seas, Williams and Patteson suffered martyrdom because of this trade. In the Sandwich Islands, the greatest hindrance to the work came from the crews of English and American ships. They became furious against the men who had checked their lusts. They threatened to burn the house and take the life of one man because he refused to use his influence to have the law against prostitution repealed. They declared their purpose to bathe their hands in the blood of every man who had anything to do with this measure. They raised the black flag, and had it not been for the energetic interference of the natives would have executed their threats. Seamen in South Africa hire ebony wives for the week or month or trip. If the world is not redeemed until it is redeemed by commerce, it will never be redeemed. Traders are more likely to innoculate the natives with their vices than with their virtues. Their influence in many cases is like that of a sirocco from the lake that burneth with fire and brimstone. They take advantage of their ignorance and helplessness to rob, to outrage, and

to kill. They treat them as hyenas and baboons. As a rule the men who go to a heathen country to buy and sell and get gain are not noted for their piety. It used to be said that men going to India left their religion at the Cape. A Japanese said of such: "Their conduct is a scandal to the name of Christ. They are the slaves of Mammon; they are addicted to sensuality and profanity. They insult the natives, jeer and maltreat them, and conduct themselves as loftily as if each one of them was a Julius Cæsar." There are noble exceptions, but they are not numerous. The trader is everywhere, but it is not by firearms and firewater, or by any other articles of merchandise, that the world is to be redeemed. Our Lord knew what was in man. He said: "Go ye into all the world and preach the Gospel to the whole creation."

Others think it can be done by education. But no people was ever saved by knowledge. Education does not purify the heart. A German writer says that times of high culture are always times of deep immorality. No amount of information can renew the soul into the image of its Creator. Egypt, Greece and Rome had knowledge, but when they knew most they were given over to the most shameless profligacy. They had the arts and sciences, they had poets and philosophers and orators, they had sculptors and painters and architects, they had great schools and famous teachers, but they held human life in contempt, had small respect for chastity, were ferocious beyond savages. They ran into every excess of riot. They did things worthy of death, and gloried in their shame. We see the same thing during the French Revolution. The most scholarly men and women found their highest pleasure in the most abominable sensualities and in deeds of murder. These same persons sought always to display their mental cultivation in the most splendid manner in public and in social life. When a poor, insane wretch was to be torn in pieces by horses, they expended all their pity on the noble horses that had so much trouble in tearing their victim asunder, and had no sympathy with the man thus torn. The fact is, no people have been lifted from a lower to a higher plane by the enlightenment and enlarge-

ment of their intellectual powers. They may know everything, may be able to solve all mysteries, but if they do not love the law of God because it is good, they will not observe it. Moreover, education itself depends upon the moral impulse. Seelye says that only as men become better morally can they become intellectually elevated and enlarged. Education follows a moral improvement as the flowers follow the sunlight, but education is as powerless to secure improvement as is a plant to secure the light and warmth by which it is quickened. Knowledge is power, but no amount of knowledge can do for the race that which it most needs. It may make the outward life more seemly; it does not create a clean heart and renew a right spirit.

To the Jew the Gospel was a stumbling block, to the Greek it was foolishness; in reality, it was the wisdom of God and the power of God. On no field has it been preached in vain. For as the rain and snow come down from heaven and return not thither, but water the earth that it may bring forth and bud and give seed to the sower and bread to the eater; so has it been with the Word of God; it has not returned unto Him void. To many, sending the Gospel to the heathen is like pouring cologne water into the sea. When Peter stood up on Pentecost it seemed as if he was trying to sweeten the ocean. Society was never more corrupt. The first chapter of Romans gives an account of that age. Paul is confirmed by Juvenal, Seneca and Horace. The priests could not look one another in the face without laughing. The government was an absolutism.

> "On that hard pagan world, disgust
> And secret loathing fell,
> Deep weariness and sated lust
> Made human life a hell."

The orthodox Jews were full of rottenness and all uncleanness. They put the Prince of Life to death on a false charge, sustained by perjured testimony. The task seemed hopeless. But it was not so. The Gospel made its way in spite of everything. In a single generation it was bearing fruit in all parts of the empire. The temples were deserted, the fires had gone out on the altars. The gods found few worshipers.

The old faiths were swept into limbo. A Christian writer said: "We are but of yesterday, and lo, we fill the whole empire—your cities, your islands, your fortresses, your municipalities, your councils, nay, even the camp, the sections, the palace, the senate, the forum—the temples only are left to you." In a little while the temples were cleansed and used as churches. Historians, from Tertullian and Justin Martyr to Gibbon and Milman, speak of its triumphs until it placed its standard upon the ruins of the Capitol. Pouring cologne water into the sea did avail; its waters were sweetened. When Paul crossed the Hellespont in response to the man of Macedonia and began to preach in Europe, it seemed that he was engaged in an impossible enterprise. The people were as degraded as the tribes of Central Africa. The Germans worshiped Woden and Thor. Beyond them were the furious Goths and fiery Huns. The Britons were Druids and offered human sacrifice. In time Europe was won, not by commerce, nor by knowledge, nor by national intercourse, but by the Gospel of the glory of the Christ. Our Lord understood human nature; He knew that the Gospel can uplift and ennoble it, no matter how low it has fallen and how degraded it has become. He said to His disciples, "Go ye into all the world and preach it.'

> "The fiery tongues of Pentecost their symbols were,
> That they should preach in every form of human speech
> From continent to continent."

When William Carey began his work in India he seemed to be pouring cologne water into the sea. TheEast India Company regarded him as a lunatic enthusiast. The people were proud of their history, and listened to his message with scorn. But his labor was not in vain in the Lord. The fires of suttee have been put out, infanticide has been made a crime, the exposure of the sick and dying prohibited, Juggernaut's car has become a curiosity, schools, colleges, hospitals, orphanages are found in all parts of the land, a half-million souls have accepted Christ as their Saviour and Lord. When the Sepoy Mutiny broke out, the Company said, "Aha! Aha! Now we will get rid of the saints!" But, no; the saints got rid of them, and for thirty years the Company has been as

dead as Queen Anne. India is turning her face to Christ, and opening ear and heart to receive His message. India has 333,000,000 gods, but India's supreme need is the Christ who is mighty and eager to save. China worships the dragon. She pays tribute to the spirits of water and air. China needs Christ to bid these evil spirits depart, and to fill her marts and her homes with prosperity and righteousness and peace. Africa is stretching out her lame hands toward God; this is her deepest need, her divinest hunger. That continent where Abraham found food in time of famine, where Moses was rescued and trained for his work, where Cyprian and Origen, and Athanasius, and Augustine contended for the faith once for all delivered to the saints, needs Christ to dispel her darkness and to give her the light of life. The Gospel is all-sufficient, and alone-sufficient. We have it—we hold it in trust for those who have it not. Shall we keep it to ourselves and allow them to perish in ignorance and wickedness? or shall we sound it out and guide their feet into the way of peace? May God open our eyes to see our duty, and dispose our hearts to aid to the fullest extent of our ability in this the grandest of all enterprises, the evangelization of the world!

J. A. Lord.

OUR COUNTRY AND MISSIONS.

J. A. LORD.

John VI:5-14.

The incident is both a miracle and a sign. The history of Christianity has made this the easiest of miracles to believe. The miraculous has become the ordinary. Each success of the Gospel was as improbable as the feeding of the five thousand with five barley loaves and two small fishes. The analogy is close. The world is a desert place, and the multitude cry for bread. The disciples are comparatively few, and their resources seemingly slender. Philip and Andrew are with us, one to exaggerate cost, the other to discount resources, and both blind to the invisible. But Jesus is here to bless whatever His followers have in hand and to enlarge their store as they share with others their gifts. Individual effort and organized grace used to feed the hungry must evangelize the world, while physical wants and a spiritual nature blend in every creature to whom we would break the bread of life.

In considering the subject of Home Missions, we are not removed from the essential conditions of that primitive scene. Put America in the place of Galilee, 65,000,000 for 5,000, the church to-day for the early disciples, and the interpretation is plain. The element of growth must be added, for this is not the Old World, but the New. We are to count the many times 65,000,000 which will be here before the sixth centennial of Columbus' great discovery.

The wealth of material would embarrass, only the text furnishes a helpful classification. Let us consider then:

(1) The People; (2) Our Relation to the People; (3) What We Have or May Have to Supply the People.

I. THE PEOPLE.

Science demonstrates a vital connection between physical conditions and population. The tropics grow other things better than men. The temperate zone is the zone of power. Rivers, coasts, soils, minerals, have determined the present and are prophecies of the future population of the earth. Science shall help Faith number the millions yet to be born. Europe is great because it will sustain a denser population of civilized men than other divisions of the Old World. Proximity to the sea and a favored climate count more than immense continental areas like Asia and Africa. The seat of empire lingered long around the Mediterranean, to be transferred to Great Britain, no part of whose territory is 100 miles from the sea.

But America has the advantage over Europe in what Europe excels, and the productive area of Asia, Africa and Europe combined. The "Britannica" computes that America has at least an equal quantity of useful soil with the Old World, and more than an equal amount of productive power. Europe is credited with 35,000 miles of river, but there are 35,000 miles of navigable river in the Mississippi system alone. From New Orleans to Ft. Benton, the head of steamboat navigation, is as far as from New York to Constantinople. Wheat is shipped direct from Duluth to Liverpool, and the voyage is half completed when the vessel loses sight of the American coast.

Three-sevenths of the railway mileage of the world is within our territory, and San Francisco is as near New York in time as was Edinburgh to London a hundred years ago. Our steam engines hauled 575,769,678 passengers in 1892. Isolation, which keeps nations undeveloped, is impossible with us. The navvies of one county in England scarcely understand those from another section. There are twelve names for a plough in as many townships in France.

Agriculture is the foundation-stone for population. We live by the soil or off those who live on the soil. Three

billions of dollars is a moderate estimate of the product of agricultural America in 1892. We fed our own, and sent away 325,000,000 of bushels of grain to feed others. This was done on six and two-tenths per cent. of our soil. According to Atkinson, the crop could have been doubled without ploughing an additional acre. Allowing one-half the area of the United States for grass, timber and waste land, a most generous allowance, we have 1,500,000 square miles of arable land, capable of supporting a billion people by agriculture alone. The heart of this territory is the Mississippi Valley. I have traveled from Kansas City to Minneapolis without seeing in one place an acre of untillable land. You may go from Galveston to the Lake of the Woods, and from the Lake of the Woods to the Arctic Circle without meeting a mountain. Chicago is nearer the Gulf of Mexico than to the northern limit of the wheat belt of the continent.

Agriculture is in its infancy. The food and money crops—corn, wheat, cotton, barley, rye, oats, buckwheat, potatoes and tobacco—of 1892 could all have been raised in Texas with four and a-quarter million acres to spare. The entire crop of the country, including hay and excluding horticulture, was raised on ten and one-half per cent. of the soil.

Three hundred and seventy-seven thousand seven hundred and fifteen square miles were redeemed to settlement in the last decade. The arid region is being attacked by comprehensive systems of irrigation—five counties in southern California thus gaining in value by the last census 175,000,000 of dollars. Major Powell computes that 175,000 square miles may be reclaimed. Artesian wells are discovering rivers under the desert. In South Dakota you may sink a well and water a section.

Land hunger will stimulate the effort and ingenuity of growing populations until the whole wilderness shall blossom as the rose. Already agriculture is outstripping mining in the West. Washington has the highest average for wheat in the union. Montana outranked all the States in the aggregate worth of gold, silver and copper produced last year, but

the claim is made that 65,000 square miles of her diversified surface will be recovered to agriculture, and that gold and silver will soon take a second place. The Dakotas were once described as "a blanket of brown grass, wrinkled a little at the upper edge and at the southwest corner;" but that blanket is changed from brown to gold, and has lowered the price of wheat in the markets of the world.

Eighty years ago, William Cullen Bryant gave one of the most expressive pictures of solitude in the language, when he spoke of "where rolls the Oregon and hears no sound save his own dashing." The emigrant destroyed that picture long ago. The ring of axe and saw, the clatter of farm machinery, the pulse of the locomotive, and the hoarse whistle of ocean steamer, might seem harsh to the poetic hermit seeking a pleasant place in which to die; but it is divine music to the minister of life and the lover of men. The western coast is a gold coast indeed. In the sunny groves of California are the apples of Hesperides. The waters swarm with fish. The mountains yield secrets of fabulous wealth to the patient prospector. Trees clothe hill and vale with majesty. In the forests of Washington alone are 400,000,000,000 feet of marketable lumber. If, as Seward prophesied, the Pacific is to become the scene of man's greatest achievements, then either on the Golden Gate or Puget Sound will be the metropolis of the world. San Francisco is but fifty years behind New York in population. Portland, Seattle and Tacoma are striving for the leadership of the Northwest, and may each have in the next census over 100,000 inhabitants.

And the South country, what an undeveloped empire! The Southern States are but one-third as thickly populated as the average Northern State. It is a new South because it is a growing South. It gained nearly two billions of dollars in aggregate wealth by the last census. It produced more coal and iron than the whole country twenty years ago. It gained 175 per cent. in the growth of cotton, and added ninety-seven per cent. to the mileage of its railroads. It is the home of the purest Anglo-Saxon and native-born popula-

tion of the country, and therefore the most promising field for our evangelization.

The East is not standing still. Pennsylvania added nearly a million by the last census; Massachusetts' per cent. of growth exceeded Iowa's. If farms have been abandoned in New England, it was not because farming was a failure there, but because it was a greater success elsewhere.

But modern civilization demands more than the products of the soil. The myriad mouths of plants are all too slow in their assimilation of the inorganic world for the eager nineteenth century. So coal and iron, gold and silver, zinc and lead, stone and clay, the hoarded treasures of geologic ages, are broken into to supply the wants of man.

England was about stationary in population for centuries until the discovery of new uses for coal. One hundred and fifty years ago England and Wales had a population of 6,400,000. About this time it was discovered that coal would reduce iron from its ores. Twenty-five years later, Watts made the steam engine practical; and steam, the newly-harnessed giant, awakened the slumbering energy of the Anglo-Saxon and multiplied his reproductive power. Increase had been only a million in a century. Every ten years after 1800 gives an increase of over 2,000,000. In this limited territory are now 29,000,000 of people. So the wonderful development of England is a matter of less than a hundred years! In addition there has been emigration to wherever the red flag and the triple cross of Great Britain have gone.

What brought this about? Coal and iron and steam and the Anglo-Saxon. In a discussion of loss of power by England on account of the probable exhaustion of the coal-fields, Professor Tyndall said: "We can not make headway against a nation which possesses the power of coal. The destiny of a nation is not in the hands of its statesmen, but of its coal owners; and while the orators of St. Stephen are unconscious of the fact, the life-blood of the nation is flowing away."

But what has this to do with the United States and Home Missions? Much every way. Home Missions will have magnitude if the nation possess elements which have made

the mother country great. Here is an adequate measure: let us test ourselves by it.

The United States has a superior soil and climate to England and Wales. It has fifty-one times the area. It has everything that went to the expansion of the "tight little isle"—coal and iron and steam and the Anglo-Saxon. It has 119 times as much coal, fifty times as much as all Great Britain. Coal is mined in thirty-one states and territories. There are 400,000 square miles of coal in the United States, four-fifths of the known coal area of the world. There is scarcely a state without iron in the list of its resources. Fifty-five minerals and mineral substances were produced in paying quantities in 1892. Already we head the list of nations in annual productions of mineral wealth, with $668,542,530. Such a concentration of mineral resources can be found nowhere else on the globe. I hesitate to name the possible population which our mines and soil will support. With as dense a population as England, there would be here 1,476,000,000 people. Not a single natural condition is against it. A denser population can be supported here than in England. Only seventy-two per cent. of the area of England and Wales is cultivatable or fit for pasture. The child is living who will see 400,000,000 of people in the United States. The sixth centennial of the discovery of America will find one and one-half billions of English-speaking people on this continent. The "Encyclopedia Britannica" figures 2,816,000,000 under Anglo-Saxon institutions in America in 2095. Wanting to be conservative, I have put the figures at 1,500,000,000.

Glance at this outline map and you will have a visual representation of the geographical greatness of the United States. The area equals that of Great Britain, Norway, Sweden, Denmark, Germany, Austria, Holland, Belgium, France, Spain, Portugal, Switzerland, Italy, Greece, European Turkey, Palestine, Japan and China proper. These countries have a population of 676,000,000. No wonder Mr. Gladstone said that we have a "natural base for the greatest continuous empire ever established by man."

Do these things offend you? Only believe. The Anglo-

Saxon is to dominate this world, and North America will be the greatest seat of his power. Max Mueller maintains that in two hundred years the English language will be spoken by more people than are now living, and become substantially the language of the world. John Fisk says that the world's center of gravity has been shifted from the Mediterranean and Rhine to the Atlantic and Mississippi; from the men who spoke Latin to the men who speak English. Matthew Arnold said: "America holds the future." Emerson wrote: "America is another name for opportunity. Our whole history appears like the last effort of the Divine Providence in behalf of the human race." Do you still doubt? You are in illustrious but discredited company. Fisher Ames stated in congress, at the beginning of the century, that "Not for at least a hundred years will that part of the country's population beyond the Alleghanies be sufficient to merit serious attention." But thirty-five out of sixty-two and a-half millions were here in ninety years. Ft. Dearborn was in the heart of what is now Chicago. Seventy years ago the commandant recommended the abandonment of the post, because the surrounding country would never support a sufficient population to justify the expense necessary to maintain a fort at this place. In 1858, with scarcely a hamlet forty miles west of the Missouri River, the "North American Review" said that our people had already reached their inland western frontier. It described the Missouri bluffs as a shore at the termination of a vast ocean desert nearly a thousand miles wide. It proposed to traverse it, if at all, by camels and in caravans. In 1867, eastern capitalists sent A. W. Hoyt to see if there really was such a country as Colorado Territory, and to report on its mineral wealth. He wrote of the region as almost impassable for man or beast. Five cities, whose population aggregates 700,000, are in the region marked "Great American Desert" in the geography I studied when a boy. Benjamin Franklin thought French would become the universal language. Robert Livingston told Napoleon in 1803 that we would not send a settler across the Mississippi for a hundred years. Go down to the White City, stand on the bridge across the

Grand Canal, look around you, and prepare to accept all things which any enthusiastic believer in America predicts!

The latest specters are immigration and the growth of cities. Faith will make both her ministers. The census shall be a Bible of hope. Of the five and a-quarter millions who came into the country during the ten years before 1890, much over four-fifths came from nations prevailingly Teutonic, that is, Anglo-Saxon, Germanic and Scandinavian. Notwithstanding the number of new-comers was double that of the ten preceding years, and constituted one-third of all who came since 1820, the ratio of foreign-born increased only one and one-half per cent. Immigration will go on. Europe could furnish us a million a year, and add more than a million to her own population. From the first we were a mixed multitude, which most rapidly assimilated Anglo-Saxon institutions and speech. In 1775 one-fifth of the colonists had other than English for their mother tongue. Nine-tenths of Chicago's population are foreign, or the children of foreigners. Yet Chicago is not foreign. Her churches, theatres, newspapers, business signs and street-car advertisements use the English speech, and prove that the moulding forces of the city are in the hands of the native minority. The experiment of the World's Fair local directory shows that even the most alien population under the stars and stripes cannot make the continental Sunday a success. Archbishop Ireland and a growing party in the Catholic Church understand that the parochial school is a fruitless struggle against manifest destiny.

The president and the corresponding secretary of our Foreign Board; the chairman of the Acting Board of Home Missions; the corresponding secretaries in Missouri and Tennessee; the presidents of Bethany College, Kentucky University, the Bible College at Lexington, Eureka College, and the Chancellor of Christian University are foreign-born. The greatest nations are the most widely related. Herbert Spencer says, that "the allied varieties of the Aryan race forming our population will produce a finer type of men than has hitherto existed."

The growth of cities is not the evil thing alarmists imag-

ine. If the worst people are here, so are the best. The city furnishes the quickest solvents for the troublesome foreign element. "Pennsylvania Dutch" and "Creole French" would have disappeared long ago in Pittsburgh or Cincinnati. Only the isolation of farm life perpetuates miniature Germanies and Italies in the body politic.

Rapid transit is fast putting the majority of city populations where they may have advantages of both city and country, and in furnishing the conditions for healthy social and religious life. In New York City the congested wards increased only nine per cent. in twenty years. In the wards north of Fourteenth Street there has been a gain of one hundred and thirty-one per cent. Philadelphia's congested wards lost six and a-half per cent., while other wards gained one hundred and sixty-nine per cent. Discoveries confidently looked for in electricity will make it feasible to live half-way between Chicago and St. Louis. and do business in either city.

Although but a mere outline, the full extent of this enumeration might weary you. It is enough to know that the more intimate your knowledge of this country, the more its magnitude and its future impress your imagination and quicken your faith. The yearly production of wealth is much more than ten billions of dollars, and is larger than the production of Great Britain, France and Germany combined—the three richest nations next to the United States. The increase of wealth for the last decade was greater than the whole wealth of the country in 1860. The comparative character of the population is partly indicated in the fact that our sixty-five millions consume more than any other one hundred and twenty millions on the globe. Let the philanthropic vision of a friendly alien quicken our tardy patriotism to secure the future by wise and generous action to-day.

In 1862, at the crisis of the great Civil War, when darkness might excuse even a patriot for not seeing, John Bright said: "I see one vast confederation, stretching from the frozen North to the glowing South, and from the wild billows of the Atlantic westward to the calmer waters of the Pacific

main; and I see one people and one language, and one law and one faith, and over all that wide continent the home of freedom and a refuge for the oppressed of every race and of every clime."

II. HOW WE RELATE TO THE PEOPLE.

Surely the multitude is both actually and potentially great! How do we relate to it? We are strong in the center of this wonderful land. It was no accident that made us a mighty people on either side of Mason and Dixon's line, and marks the confluence of the greatest rivers of the continent as the center of our membership. But the gift of Providence is no pension for our infirmities; it is a challenge to our manhood. Where much is given much is required. And God hath not so dealt with any other people. The whole field is mission territory for us. We have counties in the states where we are strongest without a single church. In some of the most populous states there are but a handful of people satisfied with being simply Christians. In twelve Western states and territories we have about twenty-five thousand members. In the Eastern States we are little known. In all the South Atlantic States and in all the Gulf States, except Texas, we are a feeble folk. We may not say, "The field is occupied, we will work elsewhere." In every community where we are not are men and women who want to be Christians, but who cannot be partisans. They are waiting for us. We must give them an unhampered Gospel. Each congregation represented in this convention has isolated members—East, West, North or South. Instead of a source of loss, they should be made rallying points for new churches.

The evangelization of this nearer territory is not an end. The conversion of the United States to pure Christianity means the conversion of the world. So long as the emigration of our members from the Central Mississippi Valley is partial loss, that long will we be hampered in foreign work. We are in a condition similar to the country before the Louisiana Purchase and the Mexican Cession. The manifest destiny of the nation was to occupy the continent from sea to

sea. The marvelous history of development could not have been written had the Mississippi remained our western boundary, or were its mouth still in the keeping of France or Spain.

By every consideration which moves the hearts of men aright, we are committed to the complete evangelization of the United States. To this we would pledge our lives, our fortunes and our sacred honor.

III. WHAT WE HAVE TO SUPPLY THE PEOPLE.

What resources are in hand to accomplish this holy mission? Let me enumerate: We have the truth. On all points of difference which relate to life, doctrine and the authority of Christ, we are right, and the rest of the religious world is wrong. I say this with the fullest charity and the most tolerant spirit toward the sincere people from whom we differ. If I did not believe it, I would not stand here to-night and be in the way of good men who were on the field before us. God is on our side. If we are faithful He will surely give us the victory.

Without great wealth, we are rich in men of moderate means and growing prosperity. No people has a larger ratio of freeholders, farmers, merchants, lawyers, doctors, schools teachers, newspaper men and artisans than we. We are a representative American church, and not a class or sectional body. It is significant that such widely different men as Garfield and Judge Black were of this fellowship. Lincoln's father was a member of the same communion.

We have a membership more like their preachers, and preachers more like the people, than others. The men and women of this convention, outside of preachers, could go out and build up churches. The preachers are not hedged in by that divinity which protects a clergyman or a priest. They defend only what is found in the Bible. Each is a law unto himself under Christ. Some objections may be urged to this, but success is its justification.

The volunteer armies of America and the professional armies of Europe are suggested. Our armies would not show off so well on dress parade, but lose the officers in battle, and men from the ranks would fill their place. Enthus-

iasm and intelligent courage count for more than the docility of machine soldiers. Let the people have the same spirit that sent the disciples from Jerusalem everywhere preaching the Word. We cannot make too much of this unorderly (not disorderly), independent, intelligent, enthusiastic, clero-laical character of our membership.

We have a mobilized army. Reports from the field, and the planting of new churches, indicate that it is in fighting trim. In sixty-five years' history we number nearly a million communicants. Growth is more rapid now than at any time since the beginning. Many conditions favor. Then it was foes without and fightings within. Nothing was settled by authority. Every question had to be worked out in the light of the Word. The discussion took time and strength, yet, somehow, there was surplus energy to spread the truth all agreed upon. It was like the boisterous march of Xenophon's ten thousand; only this army was marching to victory. Now no internal questions trouble. We distinguish between principles and expedients. Our whole force can be directed to the salvation of sinners and the enlightenment of the world.

Then the work was done under pressure. The ministry was improvised. Men followed their secular callings through the week, and preached at night and on the Lord's Day. Holy women took upon themselves the care of their families, and suffered many things that their husbands might be free to proclaim the truth. Have we lost their secret of self-denial? Do we love this cause as well as they? Better have their heroic spirit in a rude age, than the refinements of the modern church without it!

But some conditions have changed less favorably. Communities assume permanent shape more rapidly than fifty years ago. Oklahoma was settled in a day. We should be ready for such emergencies. We must go into the wilderness with the railroad, and plant a church with the birth of every new town. The city problem is a complicated one. Our cities are truly cosmopolitan. London has only two per cent., while New York has eighty per cent., foreign-born or children of foreigners. That we can succeed in the city is no longer a question of debate. Resourceful men and liberal

expenditures are called for. Our whole general fund could be profitably spent in the city of Chicago.

The very kindliness of the denominations (for which I rejoice and which I reciprocate) may be a hindrance. Press the timid, and he will fight; flatter the bravest, and he may forget his cause. Our young man goes to a community where we have no church. The girls smile graciously; the preacher is a gentleman. Who could be a martyr under such circumstances? The social instinct asserts itself, and he joins their church. If he had been called a Campbellite, and told that he had no religion, he would have built a church, and have shown them he had religion enough of some kind to give them a good deal of trouble. You cannot hurt this way by fighting it. If I were inclined to be selfish (which God forbid!), I would welcome a return of the olden time when men scented the battle from afar. It was not the Philistines, but Delilah, who robbed Sampson of his strength.

We must not rest in what has been already accomplished. Organized effort is to be improved and continued. Great victories are not won by soldiers fighting on their own hook. The solidarity of missionary interests should be emphasized. The spirit that would withhold an offering from foreign missions because it might be needed at home, is not the spirit of Christ. Jesus would not bless the breaking of such a selfish loaf. Any collection which the wisdom of brethren in convention assembled appoints, we may not pass by. "Help these women," and rejoice if practice proves their methods wiser than our own. Welcome the Secretary of the Board of Negro Evangelization and Education, and while contributing to his cause rejoice that you are aiding America and Africa in one. Study the map of church extension with praise for the great work done, resolving to sacrifice, if need be, to help mark red the many places thereon marked blue. Live with the missionaries in their patient toil on the foreign field, and share with others in their support. Thus, having fellowship with related and unselfish enterprises, you will be prepared for the most intelligent, the most generous, the most sympathetic support of the home society in spreading the Gospel throughout Canada and these United States.

But above organization is liberty. Constitutionally, we are the freest people in the world; practically, we have been hindered like others by the bondage of conventionalism. Timidly adopting modern ways, discussing methods and missing opportunities, vainly trying to fit everything done in the nineteenth century to the narrower circumstances of the first, have been serious limitations to our progress. It is time to recognize that there is no boundary to liberty save the conservation of love. Less liberty than this is the slavery of letter; more is the bondage of lust. Concerning the first, Paul says, "Stand fast in the liberty wherewith Christ has made you free;" concerning the second, "Use not your liberty for an occasion to the flesh, but by love serve one another."

If the liberality of individual churches plants other churches, praise God for this. It must be the "Lord's plan," because it is doing the Lord's work. Be assured that God will disapprove no plan which promotes Christian activity. Let us be large enough and free enough to practice the widest eclecticism of methods; in principles we are to know only Jesus Christ and Him crucified. Do not confound conscience with taste. If some trick themselves out in clerical robes, or wear a blood-red jersey jacket, rejoice that in this way (perhaps in spite of it) the Gospel is preached. Nothing is to be despised. Tracts, tents, street preaching, stringed instruments and tambourines, fife and drum, music and noise, broadcloth and jeans, Gothic temple and mission chapel, sustained pastoral care and exceptional efforts of evangelists, things past, present and future, are to be servants to that masterful love which would encompass and redeem the whole creation. We are to be such intense believers in the strength of our plea, the catholicity of the Gospel, the need of the world for what we alone will supply, that barriers shall be dissolved, chains of habit broken, in the effort to save a sinful world and reconcile a warring humanity.

Take the possibilities of the printed page. You may have a library of Unitarian transcendentalism for the asking, or can spend an hour in any important railroad station in the country, tracing the fearfully made diagrams of the Advent-

ists, or reading their cheerless literature about the end of the world. But a Gospel of hope, a common-sense explanation of Bible truth, alike removed from superstition and rationalism, can be found mainly in the libraries of our preachers, or on the shelves of publishing houses. Whatever may be its defects, our literature will inform and convince. It is both a literature of knowledge and a literature of power. Every clergyman in the land should be furnished free such books as "The Christian Baptist," "Life of John Smith," and "Our Position." The smaller tracts should be strewn over the country "thick as autumnal leaves in Vallombrosa."

But to supply the needy multitude with the bread of life, we look mainly to the preachers. Given a ministry that will be informed, that will sacrifice, that will do and dare for Christ's sake, and the work is done.

More preachers are needed, men of fair education and good sense, who have the gift of public speech. If the ministry were a profession, they would fail, but it is a life, and they have been living that life for years. A sewing-machine agent, thirty-five years old, with a wife and two children, asked my advice about going to school, as he desired to preach. I said to him, "Preach, and if you do good the people will find it out." The congregations he is preaching for had had no regular work for years. If he were not preaching, they would do without to-day. His salary is forty dollars a month—more than some school teachers get. It is a small amount on which to support a family, but he is building up the churches, loves the work, and is content. S. W. Crutcher baptized a young Methodist lawyer six years ago. Without theological training, he was called to lead a forlorn hope in a stricken city congregation; the church is triumphant, and the young pastor is sought after. If we could find a hundred such, Brother Hardin could put them to work to-morrow. No church which requires a professional standard for its ministry will ever move this world. We need to multiply preachers with the facility of the Salvation Army. What it has done with a ministry drawn largely from the uncultured class, is a revelation of greater things for us, if we have wisdom for our opportunities. Ordinary American society, the

public school, Christian homes, and the activities of church life are equipping thousands of young people, who ought to give themselves without further waiting to the ministry of the Word. Professional training will never change that condition which we are taught to pray against, "The harvest truly is great, but the laborers are few."

While heartily supporting this impressed ministry, we should encourage young men of superior talent to equip themselves for work in strategic centers. Provide for the widest intellectual culture. If this takes them to Yale or Germany, all the better, unless they are made intellectual Brahmins to despise their brethren. Encourage our own slenderly endowed schools; be chary of criticism and generous in praise. If they are not rich in money, they are in men. It takes leisure to make scholars. I am glad we have been so busy that we can not boast. Young men have been drawn from school by the importunity of the churches. A main office of the improvised ministry would be to relieve our students of this pressure. Education must be an increasing factor in the work.

But if we have all gifts and have not love, it profits nothing. A thoroughly consecrated ministry is the greatest need to-day. Eliminate selfishness from the pulpit, and it will sweep the world. Paul should be its patron saint. The love of Christ must constrain. The supreme blasphemy is to preach Christ with the lips, when selfish or even common motives are in the heart. If we are preaching for bread, we are hirelings; if we allow salary to control our movements, we are traitors. Judas was not the last man who betrayed his Lord for thirty pieces of silver. An amiable old egotist told me he was a two-thousand-dollar man. The one he called Master had not where to lay His head. We could put hundreds of men in the field if they would accept salaries of from $400 to $800. No one rejoices more in the prosperity of his brethren in the ministry than I. But with their prosperity I have a fear. I am afraid we do not suffer. Remember the words of Paul: "I suffer all things lest I should hinder the Gospel of Christ. Always bearing about in the body the dying of the Lord Jesus." Look at

His hands, His side, His feet—"the marks of the Lord Jesus!"

Why the complaint that so few young men enter the ministry? Weed out self-seeking, and young men will crowd into the pulpit. Let us be moral heroes, and we will not want for successors. There was no dearth of men to take the place of those who fell in their country's battles, even though $13 a month were the pay. It is not our meagre salaries but our meagre souls which will keep the young men away. Is science more unselfish than Christianity? Aggassiz refused $500 a night to lecture. "I have not time to make money," he said. No man that warreth entangleth himself with the affairs of this life.

But it is not meant that the membership be eased and the ministry be burdened. The whole church is to be a ministry of self-denying love. I believe that God will greatly bless the rich or poor man who religiously sets apart a definite portion of his income to this patriotic and heavenly work. Brethren, do we believe what we preach? Listen to the words of Him whom we promised to obey: "Freely you have received, freely give." Paul would remind us of our obligations. "You know the grace of our Lord Jesus Christ, that though he were rich, yet for your sake he became poor, that you through his poverty might be rich." The poverty of Jesus is the wealth of the saints; and the wealth of the saints would be the salvation of the world.

I cannot rid myself of the feeling that I am representing the Saviour in my plea. If He were standing in this presence in the flesh, He would urge the same things with such power, and demand so much more of your love, that you would forget my poor speech. I do not argue; I am a witness, and my testimony will appear either for or against you in judgment. I appeal to you to give yourself to this work. Let a divine prodigality be the complexion of your gifts. Give until your friends say you are beside yourself—much giving hath made you mad. Give until every stingy disciple is ashamed. Give until the world says, "These Christians believe what they say." Fifty years from now, what matter whether you lived in a palace or a cottage? But it

will matter whether you were "good stewards of the manifold grace of God." Do you believe that the measure of heaven for you is the measure of your liberality on earth? Then show your faith by your works, and go not up to hear the sentence, "You cried Lord, Lord, and did not the things which I said."

It is a common illusion to reckon as past the age of heroism and faith. To the crowd of witnesses in the eleventh of Hebrews we add the martyrs of the early church, a few great names through the centuries, and close the chapter. But while all these died in faith, God has provided that they without us shall not be made perfect. Their courage on a smaller field, and faith with a narrower intellectual vision, shall not put ours to shame. If the emergencies of to-day produce no men equal to the heroes of Christianity's first triumphs, then America and the world will be evangelized in vain. Machine religion, a self-satisfied and esthetic church, may induce multitudes to change their uniform, but never their character. Not through the sign of the cross, but through the suffering of the cross, are we to conquer. In the spirit of John Knox, our prayer must be, "Give us America, or we die!" Science and invention are proving selfishness a colossal failure. King and congress are blind leaders of the blind. The Christ, the Christ throbbing in sanctified hearts, revealed in unwearied and self-sacrificing ministries toward unspiritual and degraded humanity, will alone transform, and alone will transform a selfish and material civilization and guide it through all dangers to its millennial glory.

Thank God for evidence that the church is awakening to its power and its opportunity. With the martyrs' faith and courage, and more than their patience, the choicest spirits of earth are devoting themselves to men's disordered souls and bodies. Says General Booth: "In an age devoted above all to gain, I have seen many thousands of men and women give up home, friends, situation and prospects to become the despised officers of the Salvation Army, to toil in all seasons and climes for the good of strangers, who too often returned contempt for their love. I have seen

ladies nurtured in the lap of luxury perform the most menial services for the vilest of the poor, and delight to go on with such work year after year, because they felt that the smallest effort was helping to bring about the triumphs of Christ's cause." An intense enthusiasm for humanity is being enkindled. The stately movements of an intellectual church have proven inadequate. Love has no dignity save the dignity of love. The long spears of the solid Greek phalanx stood poor show against the open formation of the Roman legion. Rome extended her empire by shortening her sword. Wellington's army on the Continent was invincible, because always ready to charge bayonets. We are learning to meet evil in close quarters. If sin abounds, grace much more abounds. Gilt-edged invitations to the Gospel feast have not filled our churches with the self-styled *elite*. We are going out into the highways and hedges and compelling God's chosen ones to come in.

It is glorious to live when a world can be saved, and when our efforts will tell through the eternities. With tearful eyes and trembling voice, the saintly Earl of Shaftsbury said: "When I feel how old I am, and know I must soon die, I hope it is not wrong, but I feel I cannot bear to go and leave the world with so much misery in it." How highly has God honored us in that we are living now, when nature is unlocking secrets and knowledge abounds; when false religions are losing their power, when a Divine unrest is in the hearts of men, and when humanity with an inarticulate cry is seeking the Christ. Truly,

> "We are living * * *
> In a grand and awful time,
> In an age on ages telling—
> To be living is sublime!"

For centuries God has been waiting for men to take Him at His word, to draw on His infinite power for spiritual victory. He has been helping us spoil our enemies for resources to battle for the right. Gradually the wealth of this world has been coming into the hands of the followers of Jesus. Shall we, like Achan, hide the wedge of gold for our lusts, and defeat the army of our God for a Babylonish garment?

No man having put his hand to the plough and looking back is fit for the Kingdom of Heaven.

"Go into all the world and preach the Gospel to every creature," has been the condemnation of the church of every age. Shall it condemn us? The call of our Captain comes ringing down the ages.

"He has sounded forth the trumpet
That shall never call retreat;
He is sifting out the hearts of men
Before His judgment seat.
Oh, be swift, my soul, to answer Him, be jubilant my feet,—
Our God is marching on!"

J. Z. Tyler.

DOES CHURCH EXTENSION PAY?

J. Z. TYLER.

"He who builds a bulwark for the truth as certainly fights her battles as he who fires from the parapet."

The manifold work of the church cannot be done by any one form of service, for the simple reason that man's necessities demand more than one form of help. There is work for the builder as well as for the soldier. But in the evolution of co-operative enterprises amongst us, it was reasonable to expect that we would co-operate in sending forth evangelists before we would organize for the purpose of erecting churches. And so it has come to pass. Our records show that while our first general organization for missionary work was formed full forty-four years ago, only one decade has passed since we began the formation of our Church Extension Fund. But this initial decade is sufficient to make known the character of the enterprise and to test the wisdom of the undertaking.

It seems to me a good time to pause and ask the plain, straightforward business question, Does it pay? A salaried agent is in the field. Churches and individuals are asked to contribute money to aid in building meeting-houses in places where our people are not able to build without temporary assistance. The management of the fund thus formed is vested in a separate board, elected annually, with headquarters at Kansas City, Missouri. Churches may receive aid on condition that the building is actually needed, that they have done all they could toward buying the lot and commencing the building, that the loan asked pays every debt, that they give first-mortgage security, that they insure

the house for the full length of the loan, and that the congregation aided will co-operate in all organized missionary efforts among our people. These are the conditions of securing a loan. Upon all loans a uniform rate of four per cent. interest is charged. This fund has received and invested, since its beginning, about $76,000, and has thus aided about 180 churches in different parts of our country. Over $24,000 has been returned the last four years. During the past year $5,061.25, with $1,896.56 of interest, have been returned, and about fifty churches have been helped. At the General Convention held in Nashville one year ago, the Church Extension Board was authorized to purchase suitable lots in special centers for church building, the money to be secured and returned as other loans. In exceptionally strategic points they were empowered to make larger loans than $1,000. Under this act the Board has purchased a lot for $3,700 in Everett, a suburb of Boston, Massachusetts, and has made a loan of $4,800 to our mission church in Salt Lake City to aid in paying for their lot. The map which was recently prepared and extensively circulated by the Board of Church Extension gives a bird's-eye view of the geographical distribution of the work already done and the numerous and wide-spread calls now made upon them for assistance. In view of this summary, I repeat, Does church extension pay?

I make no apology for the secular sound of the question. This is business. We are stewards. "It is required in stewards," says Paul, "that a man be found faithful." It is required. Many of the parables of our Lord were business parables, designed to set forth the position and responsibility of His stewards, but, unfortunately, these parables through much theological handling have lost their business point. Take, for instance, the parable of the wicked husbandman, recorded in the twenty-first chapter of Matthew. That deals with the question of ownership. Open to the twenty-fifth chapter and read again the familiar parable of the talents. That throws a triple ray of light upon the question of use or investment of our Lord's money. We have no right to decline to use it, but are expected to invest it wisely. In the

sixteenth chapter of Luke we have the parable of the unjust steward, which sets forth the often-forgotten fact of personal responsibility for our stewardship. These are business parables, and they show that our Lord means we shall conduct His business upon sound business principles and with business prudence and enterprise. We are under obligations to inquire into the wisdom and management of religious enterprises, to test their soundness and safety, just as other men who are entrusted with the investment of fiduciary funds. Fidelity to our Lord requires that we consider whether this enterprise is a paying one.

(1). *It pays to house homeless Disciples.* It is possible, but not easy, to exaggerate the importance of a house. It is a prime necessity of a business firm that it have some place in which it may conduct its business. A flock without a fold is in danger of scattering and being lost. A family without a settled home cannot develop the best elements of family life. To preach the Gospel and turn people to the Lord is the beginning of a good work which often fails of its largest good because the new converts are left as foundlings without a home. They are not able to build, and either find their homes elsewhere or drift back into the world.

I have recently heard of two cases which furnish an illustration to the point. They are both on the Pacific Coast. A series of meetings was held at East Riverside, California, resulting in 100 converts. A lot was found and estimates were made on a building, but after taxing their ability to its utmost they still lacked $1,000 of enough to secure them. The converts became discouraged, they lost their grip, and the organization, I have been told, is almost beyond the hope of recovery. A little timely help would have secured a house and would have gone far toward securing their permanency and continued prosperity, and made that church a radiating center for all the surrounding country. In contrast with this is the work of Chino, in the same State. A meeting held there not long ago resulted in 100 converts. They set to work at once to secure a home for themselves, but found they could not succeed without some assistance. They made application to our Church Extension Fund, and, encouraged by

the promise of a $500 loan, they have purchased a lot, are erecting a building, have employed a pastor and continue to grow. The timely help extended them was the turn in the tide of their affairs which bears them on to larger fortune.

The earnest and beloved De Witt, of Tulare City, California, whose obituary recently appeared in our church papers, spent twenty-eight years in evangelistic work in the West. He used to say that he could go into a community and easily enlist three or four times as many as could denominational evangelists, but that fully seventy-five per cent. of his work was lost to our people because he could not assist the converts in providing themselves a house in which to meet. The church-builder contributes to the permanency of the work of the evangelist. The builder of the bulwark holds the territory taken by the soldiers of the cross. A man familiar with our work in the West says that if church extension work had been pushed twenty-five years ago as it is today, we would now be twenty per cent. stronger than we are. It pays to house homeless Disciples of our Lord.

(2). *It pays to establish ourselves in growing centers of influence.* The church extension movement among us is an organized movement into the growing towns of our country. Up to the present we have been very largely a rural people. It sometimes seems that our pioneers purposely avoided the towns, preferring to go with their message to the country school-houses. There they laid the foundations, and the tides that are now set toward the cities bear upon them those who constitute the strength of our city churches. In an unusually large meeting of our city pastors not long ago, some one proposed that all who had been brought up in country churches should indicate it by the uplifted hand. All but one came from the country! Perhaps, after all, the plan of our pioneers was the best for their times, and it may yet appear that they were building, even for the cities, much better than they dreamed.

But times have changed. The tide of population is now set toward our towns and cities. While streams have been flowing into the West, filling up vast solitudes with new organized communities, rapidly maturing the sparsely settled

territories into States, the growth of our towns and cities has been even more wonderful. Statistics presented by Dr. Loomis in his "Modern Cities," or by Dr. Daniel Dorchester, Dr. Simon McPherson and others who have given special attention to these matters, are not simply interesting and instructive—they are even startling. And the causes which have contributed to inaugurate this urban tide not only continue in active force, but are being constantly augmented by new factors, so that we seem but fairly entered upon the period which will make this a land of cities.

These cities have well been called the nerve-centers of our country. The town to-day is a city to-morrow. The movement to establish ourselves in these growing towns in the rapidly growing sections of our country is a movement approved not only by a sound business judgment, but confirmed by illustrious Apostolic example. You have certainly not failed to note how the Apostles and early evangelists sought these centers. The progress of the Gospel from Jerusalem to Rome, marking the boundaries of the record in Acts, was a progress from one town to another, and these towns became beacon lights of life to all the surrounding country. It still pays to plant ourselves in these centers of influence.

(3.) *It pays to be in the field early.* First of all, from a business point. By being early on the grounds, suitable building lots may be had at small cost. If we delay only a few years we will be compelled to pay as much for the lot alone as both lot and building would have cost. Here are three illustrations—one from the Baptists, one from the Methodists, and one from the Roman Catholics. About twenty-two years ago, the Baptists in Sioux City, Iowa, were encouraged by the loan of $600 to undertake the building of a church. They raised $1,800 and built. They sold this property last fall for $52,000, and are now building two churches far better than the first. When I was in Salt Lake City two or three years ago, I was specially interested in the missions undertaken in that strange city. It seems that the Methodist Episcopal Church, through its Church Extension Board, invested $3,000 about thirteen years ago in the purchase of one-half of a city block. I am told they have recently been

offered $73,000 for this same property. When they sell they will move into a section of the city better suited to their work and erect much better buildings. A third illustration of the business advantage to be gained by being early in the field is from the Roman Catholic Church in San Francisco. When that was yet a city of tents the Catholics paid $6,000 for a block which they sold last February for the sum of $1,500,000!

But there are other reasons for being early in the field, besides these purely business ones. It is easier to gain a favorable hearing. The new-comers are much easier to influence if approached soon after their arrival, than they will be later, when local influences have determined their affiliations in their new home. It is a great gain, also, to be on the ground and ready with a house to welcome our own people as they come. No man can tell how much we have lost because of our delay to be on hand to extend this welcome. But a still greater gain is to be found in the greater moulding influence we can exert upon the community at large by exerting it during its formative period. The proverb about the twig is applicable to whole communities. Why is it that our strength as a people lies almost exclusively within a few States in the central and upper Mississippi Valley? Is it not because our fathers wrought in these fields during the early and formative period of these States? It seems almost impossible for us to establish ourselves in the eastern and older sections. Why? Because these have been pre-empted by others. It pays to be in the field early, and the Church Extension Fund enables us to enter earlier than we could otherwise do.

(4). *It pays to conduct the business of the Lord according to business methods.* There seems to be a vague impression in the minds of some very good people that to apply business principles to religious enterprises is to secularize and debase them. They should be carried on without forethought and method—such as these very persons employ in their own business—and should be provided for as the necessity of the hour may demand and the impulse of the moment may prompt. To provide beforehand, and in a definite way, for

the needs which we know will arise, to provide the necessary machinery to carry on a religious enterprise in a business-like way, appears to these good people to be almost of the nature of sacrilege. Such method dissipates the glorious uncertainty which should enshroud all sacred things.

But our Lord teaches that business enterprise and business principles should characterize the work of His servants. That point comes out with great clearness in the familiar parable of the talents. He therein tells the story of certain servants who proved that they were good and faithful by the business enterprise they displayed in the management of their master's interests. This teaching lies upon the very surface of this parable. Recall also the withering reproof contained in His saying, that "the children of this world are wiser in their generation than the children of light." Can we suppose that He was pleased with this lack of wordly wisdom in the children of light? Far from it!

Let us look for a moment at the matter in hand. Weak churches need help in building. What shall be done? To leave them to themselves means continued feebleness and probable death. Shall each weak church send some one forth among the stronger churches to present its needs and appeal for help? That, at best, is a very expensive way and, in most cases, is impracticable. Shall the appeal be made through our papers? That is simple and inexpensive, but it is also a dismal failure. The appeals that were flooding our papers a few years ago had much to do in bringing the Church Extension Fund into existence in order to meet a wide-spread want. It was found absolutely necessary to adopt business methods if any satisfactory results were to be secured. Somebody must look into the merits of the cases calling for help. Somebody must see that enough help is given in deserving cases to put them in possession of a house. Somebody must raise the money and look after its wise distribution. Somebody must see to it that those asking help are helping themselves to the extent of their ability. Somebody must see that the help given is wisely used. Those who receive help should be trained to be helpers of others. Instead of the irresponsible appeals made to our churches, the appeals should

come through such channels as that our churches may know that their contributions will be properly applied. These simple, common-sense business principles applied to the case in hand resulted in the organization of the Church Extension Fund. It was begotten of the conviction that it pays to apply business principles and methods to our work for the Lord—that it is in accord with His own requirement.

(5.) *It pays to put one dollar where it will enlist three others.* The secretary of this fund says that the churches helped by it generally raise three or four dollars for every dollar loaned. It goes upon the Divine principle of helping those who help themselves, and of so helping them as to develop this self-help. One great value of this method lies in the inspiration and encouragement given the people, under which they are moved to combine their own resources and undertake the work of building. The Methodists have two special funds: one known as the "Mountain Fund," and the other as the "Frontier Fund." The first is used for the purpose of building inexpensive chapels in the mountain regions, and the other for a better class of chapels out on the frontier. For each $100 given to the Mountain Fund, they build a $500 chapel, and for every $250 given to the Frontier Fund they build a $1,250 chapel. That is, for every dollar given to either of these special funds they raise four dollars on the field. It is really remarkable, this stimulus which conditioned help lends to enterprise. In almost every community there are many who would gladly contribute toward the building of a church, if only some one would lead in the enterprise and they could have the assurance of needed help from some outside source. Perhaps as good an illustration of this as we can find may be seen in our work in Cleveland. Within the past four years our people in that city have organized and housed four new churches. Behind these enterprises we have had the Disciples' Union, composed in large part of our most enterprising and successful business men. The work—especially the work of building—has been carried on under the auspices of this union. The assurance thus given has inspired such confidence, that in each case the work has gone forward to its completion with comparatively little financial

aid directly from the treasury of the Union. Yet, without the confidence which its endorsement gave, it may well be questioned whether the work would have been done.

The full value of this feature of our church extension work has not been generally recognized. It is impossible to state it in definite terms. It is impossible to say just how many of the 180 churches which have been helped from this fund would not have been built but for this timely assistance. But if we may judge from their own testimony to the Board, we must conclude that many of them—very many of them—would not have been built. The loan gave them the needed life. It was the added section which enabled their ladder to reach the coveted fruit. The aid extended made success possible. Each dollar loaned called forth three others. That's business, and very paying business, too.

(6.) *It pays to make money do perpetual service.* There are three ways in which we may provide the needed help: One is by giving it. In many cases this is the only way. But money given never returns. It exhausts itself in this one service. Another way is to establish an interest-bearing fund, and then use the interest only. In this case the fund would be engaged in some branch of commercial enterprise, and only the interest would go toward helping weak churches. In order to do much by this method it would be necessary to have an enormous fund. But there is a better way than either of these. It is to have a fund which, while it is used to aid in building churches, shall return, at regular intervals, to its treasury, to be sent out again to other fields to repeat its good work. The money loaned directly to the churches at four per cent., to be paid back in four or five years, answers the same purpose as a gift, and it is saved to continue its work perpetually. This is perpetual motion applied to church building, and the man who discovered it merits a medal. If you look up the definition of perpetual motion in mechanics, you will find it to be something "which has within itself the means, when once set in motion, of continuing its motion perpetually, or until worn out, without any new application of external force." That's our method of church extension exactly.

Let us take an example: When this fund was begun, ten years ago, I find the name of the lamented Timothy Coop among the very first contributors. He gave $1,000. Let us undertake to follow this $1,000 through three-score years and ten, the allotted life of a man. Counting each loan as running to its longest limit—five years—it will make fourteen complete circuits. In each circuit, by enlisting three dollars for each one, it aids in building a $4,000 chapel. At the end of seventy years it has itself done the work of $14,000, it has enlisted $42,000 additional, it has behind it a line of fourteen neat chapels—many of them having grown into magnificent churches—and with undiminished strength it is ready to go forth to repeat this record until the end of time. In the magnificent and manifold gifts of the princely Coop, where can you find a stream so rich in blessing and so unwasting as that which flows from his gift of $1,000 to our church extension fund?

(7.) *It pays to strengthen our base of supplies.* The one great purpose of every soul that is in harmony with the Saviour is to carry the Gospel to the very ends of the earth. Every educational institution within our brotherhood; every missionary organization, whatever its name and immediate field; every church enterprise of every kind, must subserve this one purpose of the world's evangelization. But, "if we are to meet the enemy at home and abroad, and hold the territory that is already nominally ours, we must take care of the source of supplies, we must strengthen the local churches, and increase their number in the yet unclaimed territory of the United States." The well-established local church must ever be the source of supply to all our aggressive work in foreign fields.

One of the first Baptist missionaries to Burmah sent home $2,000 to be put into their Church Edifice Fund, accompanying the remittance with these significant words: "Put the money at work in the Edifice Fund *now*, because it will do four times as much good in making local churches permanent in the home field *now*; for when these become self-supporting they will send five times the $2,000 to the foreign field." Our church extension helps foreign missions by

strengthening the base of supplies. The reservoir must be kept full if we are to send streams of living waters to the far-off, famishing souls of men. If we are to swell these streams, the work must be done by increasing the springs from which they flow. The local churches are the springs, and by making the weak churches stronger throughout this land, we supply the channels through which the healing streams are flowing to make the deserts of idolatry blossom as the garden of the Lord. America must be the principal base of supplies in the evangelization of the world.

I need not, in this presence, speak of the importance of our own land and its influence upon the future of our race. The address delivered last evening on "Our Country and Missions," by its logical array of facts and its lucid interpretation of our mission among the nations, gave fresh inspiration and a new sense of responsibility to us all. We are familiar with Josiah Strong's wonderful little book on "Our Country," and are rapidly becoming familiar with his more recent one on "The New Era." They show that the progress of Christ's kingdom throughout the world depends upon the work done here. They leave little to be said. The Pope's other self, Satolli, while speaking to their congress recently held in this city, laid special emphasis upon the thought that America is the key to the future.

Does church extension pay? Yes, it pays immensely. It pays in every way and by every test. It pays to house homeless Disciples. It pays to establish ourselves in centers of influence. It pays to be in the field early. It pays to conduct the business of the Lord according to business methods. It pays to invest one dollar where it will enlist three others. It pays to make our money do perpetual service. It pays to strengthen the base of supplies. And these are the very things that our Church Extension Fund is doing. It pays prodigiously.

What then? It seems to me that several important conclusions follow. First, we should press the claims of this enterprise with increasing confidence. The decade has confirmed the most sanguine expectations of those who inaugurated this enterprise. The wisdom of the undertaking is

shown by its results. It has passed the age of experiment; it has proved that it pays; let us push it. Second. Have we not reached the time when it would be wise to add the annuity feature to this fund? There are those who expect to remember this work in their bequests. They would give now, but they feel that they need the income for their support in their declining days. But can it not be arranged that they be paid the four per cent. interest during their life-time, and thus enable them to see, ere they go hence, the good work of church building begun? The security would be better than the average, and their money would be employed in the service of Christ, while at the same time it would be furnishing them an income. They would avoid also the uncertainty of a will. It seems to me this feature might safely be incorporated in our method of supporting our extension work. Last of all, if it pays, then should we make larger investments. This is business. When business men find a paying investment they gladly increase their investments. So should we. While we are taught not to despise the day of small things, we must not be satisfied with small things. We have made only a beginning in church extension. We should plan for larger things, and then do them. This is the day when all matters of the world are conducted upon a large scale. Shall the church carry on its great enterprises upon any less broad basis than the world does its business matters? Shall the children of light be behind in clearness of vision, in largeness of plan, in the spirit of enterprise in carrying forward the world's redemption? I rejoice to believe that the church is awaking to the demands and is taking on better business methods. Large purpose must go before large achievements. We are told that when the Scottish Church became disestablished and Dr. Chalmers and his party were left without a single church edifice, they entered resolutely upon the large purpose of covering the whole city with their missions, and they accomplished what seems almost incredible. Bishop Taylor, taking upon his heart the whole continent of Africa, enlists the sympathy of the Christian world, and they respond to anything he asks, because of the magnitude of the task. McAll, a humble Englishman,

touched by the spiritual destitution of the French people, undertook the work of planting missions over the entire city of Paris. The greatness of the undertaking called forth a generous response from every Christian land, and more than fifty active mission stations are the results of one man's largeness of purpose. General Booth, the originator of the greatest modern movement in evangelization, has surprised the world by the results of his work. But he had a courage and grasp of faith which embraced the whole submerged tenth of England, and with a sublime purpose he planned a scheme that demanded millions of money. He presented his plans, and at once the response came from all quarters. Let us widen our vision, enlarge our purposes, and dare greater things. The cause demands it, and Christ is seeking to lead us to larger achievements in His name. It is said that when Constantine was working out the boundary lines for the proposed city of Constantinople, those who were with him called his attention to the vast extent of the area he was enclosing, and expressed their doubt of the city ever growing to such dimensions, but his answer was, "I am following Him who is leading me!" Are we?

LLOYD DARSIE.

CITY EVANGELIZATION.

LLOYD DARSIE.

Human life has no well-defined orbit. The nations do not swing in their courses as do the heavenly bodies. History does not always repeat itself. The world of our fathers is not our world. Every generation is peculiar in its phases and conditions of life. Out of the ashes of the dead past a new present is continually born. Each age has its crises to meet, its problems to solve. The problem of the evening of the nineteenth century and morning of the twentieth, the morning and evening of this creative day in the world's history, is the city.

The city is called "the Gibraltar of civilization." It may be so; but against this fortress beat highest the waves of drunkenness, sensualism, skepticism and selfishness. Around it gather darkest the storms of anarchy, oppression and misrule. The city will be the Gibraltar of Christianity, when it stands upon that rock against which our Saviour said "the gates of hell shall not prevail."

We live in the age of great cities. The current of human life flows strongly toward the convenient centers. Like the magnet that draws to itself the scattered particles of steel, the city irresistibly attracts the wandering multitudes of men. Like the Dead Sea, it receives, but does not give back. To those who have once felt the fascination of urban life, the quiet of the country becomes impossible. There is a power in the multitude that attracts. The very vastness and variety of life bewitches and intoxicates men. Juvenal declares that old Rome so enchanted men. They used to pay for dark, wretched rooms a yearly rent, that would have pro-

vided beautiful and comfortable homes in the smaller towns; but nothing could break the spell that was upon them.

Charles Lamb describes the fascination of England's greatest city in these words: "I have passed all my days in London, until I have formed as many and as intense local attachments as any of your mountaineers can have done with dead nature. The lighted shops of the Strand and Fleet Street; the innumerable trades, tradesmen and customers, coaches, wagons, and playhouses; all the bustle and wickedness 'round about Covent Garden; the watchmen, drunken scenes, rattles, life awake, if you are awake, at all hours of the night. The impossibility of being dull in Fleet Street; the crowds, the very dirt and mud, the sun shining upon houses and pavements, the jewel shops, the old book-stalls, coffee-houses, steam of soup from kitchens, the pantomimes, London itself a pantomime and masquerade; all these things work themselves into my mind without a power of satiating me. The wonder of these sights impels me into night walks about her crowded streets, and I often shed tears in the motley strand from fullness of joy at so much life."

Whatever causes may combine to mass the people of the world in great cities, none may doubt that it is so. For many centuries Rome stood alone as a great city. Her magnitude seemed unapproachable. The Paris of to-day is much larger; New York as large, while London is twice as large, and scores of smaller cities approach her size.

The London of two centuries ago was not as large as Brooklyn. Into the London of to-day you could put New Yook, Brooklyn, Chicago, Boston, St. Louis, Baltimore and Cincinnati, and still have room. Eleven such cities would people the United States. To take a little jaunt through her streets would be a trip of 2,500 miles. Every month adds a city of 10,000 to her population. Berlin in forty years has trebled her size, and to-day is the third largest city in Christendom. Paris has had fully as great an increase.

This movement toward the cities is marked in all countries. America is not behind, and this is remarkable from the fact that so much of our fertile farming land may be had

for the asking. In 1790 one-thirtieth of our population was found in the cities; in 1800, one twenty-fifth; in 1820, one-twentieth; in 1830, one-sixteenth; in 1840, one-twelfth; in 1850, one-eighth; in 1860, one-sixth; in 1870, one-fifth; in 1880, nearly a fourth; and in 1890, nearly a third.

In the seventeenth century less than a fourth of the world's population dwelt in the cities. In the nineteenth century, more than one-half are found there.

These statistics, taken from Loomis, justify the assertion that the world's problem of the nineteenth century is the city.

The evangelization of the cities becomes the question of the hour. Not only because of their rapid growth, but from the fact that the city dominates the country.

With its spider-web of railroads enmeshing almost every country enterprise; its great moneyed corporations dictating the country's policy; its colleges, schools, churches, theatres, lecture platforms and libraries. Its daily papers, employing the brightest and brainiest men, whose copies, damp from the press, are carried by onrushing trains into every village and hamlet, thus moulding public sentiment —it is not strange that the city should cast its spell over the country. It was so in the past. Great empires rose and fell with the cities. The light of Chaldea was extinguished, when Babylon fell.

Athens was the brain of Greece. The Eternal City was the heart of the Roman Empire. It is so to-day. McPherson says:

"Not only does St. Petersburg dictate terms to Russia, Constantinople to Turkey, and Madrid to effete Spain, but the whole of occidental civilization turns for its fashions in dress to Paris, in philosophy to Berlin, in finance to London.

"In New England, Boston is the storm center. Washington absorbs the attention of hundreds of political newspapers from Coast to Slope. All American roads lead to New York.

"It is hardly too much to say, As goes the city, so goes the world.

"The Gospel must follow the autocratic lines of influence. Our Saviour Himself seems to command it—'Beginning at Jerusalem.' It was His own missionary method, obediently adopted by Paul, to make every city the nucleus of developing activities. The result was that opposition to Christianity came to be known as paganism, or the life of the rural districts.

"If our civilizations ever should perish, like those which have preceded, death would seem sure to begin not in the extremities, but in the vital centers." If America perishes, she will die of heart failure, and that because, like Sodom and Gomorrah, there were not enough righteous in her great cities.

The current that flows irresistibly toward the city is the Gulf Stream of life. Like that marvelous stream, that brings eternal spring to our southern shores, the country pours its tides of young life into the cities. Those whose faces are turned toward the city, are not the aged or the middle-aged. They are largely young people—young men who long for larger success than the country offers; young women who are strong, independent and self-reliant. Their feet brush the dew of the morning; their hearts beat high with hope and enthusiasm. Some of them will succeed; others will fail; but they are the coming people. Many of them are ours. They belong to us by faith and inheritance. If we have no foothold in the cities, they are lost to us, and we can ill afford to lose them, for they are the chosen, the enterprising, the self-sacrificing. They are the men, who will be able to build hospitals, endow colleges, and single handed do as much as our missionary societies. Moreover, they will have not only the means, but the generosity. Other churches are but too ready to offer them a seat by the table and a place by the fireside. In after years, when Bradstreet rates them among the millionaires, and other churches are enjoying the harvest of their generosity, we may not reclaim them.

The city offers an unlimited field to the church. The maximum growth of the country church will be rarely more than two hundred. The register of many city churches runs up into the thousands. There is a reason for this: Christian-

ity grows by contact. Life touches life. Leaven will not assimilate the scattered meal. Christianity makes her greatest conquests where men are closely associated and intimately connected. A church like the first church of Jerusalem, with her thousands of members, is possible only in the city. The great evangelists of the nineteenth century know this. Like Paul, they make the city their theatre of action, and almost parallel Pentecost in their records of conversions.

Here too, we find a large field for the employment and development of young Christians, by reason of the variety of Christian work. The various mission points, the temperance work, benevolent societies, hospitals and asylums, all afford opportunities for Christian service and ministry.

The Christian's environment has much to do with his development. Life in the city is intense and vigorous. Everybody is on the move. Men become almost feverish in their thought and action. The church adapts itself to these conditions. It has no time for the two-hour sermon of twenty years ago. The nineteenth century demands truth boiled down, facts more than theories, results rather than processes.

The preacher who gets a hold on the present age, must have the brain of a Henry Ward Beecher and the tongue of a Phillips Brooks. The church whose faith is earnest, scriptural, adapted to the present while looking to the future, intensely practical, lovingly charitable, in fact most Christ-like, is the church for the times.

The city holds out especial inducements to the Disciples of Christ. We believe that we have a Divine mission to restore the primitive church, to bridge the chasms that divide Christendom.

If our plea and position are to take the world, we must first take the cities. Here we may expect to make the largest progress, because the lines of prejudice are less sharply drawn. Christian people do not accentuate their differences, —when great opportunities demand their co-operation.

Dangers drive men together for self-protection. When Dr. McPherson came to Chicago some years ago, he was agreeably surprised by the warm welcome of all the preachers.

He asked a Baptist neighbor to explain this heartiness of fellowship. He said: "Don't you see that we have such a task in fighting the Devil, that we have neither time nor energy left to fight one another?" It is so everywhere. The smoke and dust of the battle, which the pioneers fought are fast clearing away; men see more clearly when their passions are cool.

Church union will come, when it presses upon men as the great need of the hour. The Disciples are treated with courtesy and consideration in the cities. They are given a kind and respectful hearing. This is our opportunity. The Disciples, in some respects, are well adapted to city work. The most vexing problem of the present is the estrangement of the masses. How can we reach them? is the cry from every pulpit. The environment of many churches unfits them for a people's church. Their church policy is opposed to it. One church aims to reach only the cultured and eminently respectable. Another claims to be the church of fashion and society.

Many of these churches have totally lost the evangelistic spirit. They are abiding in the beautiful tabernacles, which they have built, while the world lies perishing at their feet. They have forgotten to hear Him who says, "Preach the Gospel to every creature." They are spending all their time and strength upon self-culture. They are dying of spiritual dyspepsia, due to over-feeding and lack of exercise. As Strong says: "They are teaching the most intelligent, medicating the healthiest; in fact, *salting the salt*, and fast losing its savor; while the people most needing the church, and whom the church most needs, are neglected and perishing."

The wealthy and fashionable districts in the city are thickly studded with churches, while the needy districts are destitute of church accommodations.

The "Interior" says that in Chicago there is a district containing fifty thousand people, with Sunday-school accommodations for only two thousand; that the churches do not care for that district—they are looking after the avenues; and

yet 7,200 boys and girls were arrested for petty crimes in this district in one year!

In New York there is a section containing 50,000 people, with church accommodations for 400. Yet these very people the church most needs. Loomis says: "No words can tell how tremendous is the importance of giving to our working people the knowledge of God through Jesus Christ. As water cannot be boiled by applying heat at the top, so society cannot be saved by a religion of the upper classes. Christianity, from the nature of it, cannot remain the religion of a class; it must be the religion of the whole people, or that of none.

"The men who rule in our country spring from the ranks of the lowly. They are not delicately brought up, nor clothed in soft raiment. They are men who inherit from their fathers iron constitutions, used to toil and sweat. Men whom early hardships have taught patience and endurance; who, amid the difficulties of poverty, have grown strong with struggling. The humble homes which have sent out such men, have been homes of piety. Such homes are decreasing. What if our future leaders are being reared in Roman Catholic households, or cradled by the firesides of unbelief! Woe to the nation whose cottages have no Bibles!"

The church's hope and strength, as well as that of the nation, lies in the humble homes of the working men. Burns looks into the cotter's home; he sees the Bible on the knees of the man of toil; he hears their humble hymn and prayer, and cries:

"Compared with this, how poor religion's pride,
In all the pomp of method and of art!
Where men display to congregations wide
Devotion's every grace except the heart,
The power, incensed, the pageant will desert—
The pompous strain, the sacerdotal stole;
But haply, in some cottage far apart,
May hear well pleased the language of the soul.
From scenes like these, Old Scotia's grandeur springs,
That makes her loved at home, revered abroad—
Princes and lords are but the breath of kings,
An honest man's the noblest work of God!"

I verily believe that the Disciples of Christ, with their

simple theology, their democratic form of church government, their plain but substantial church buildings, with the Gospel that attracted and reached the masses in the early centuries, are the people to solve this most perplexing problem.

If the foregoing be true; if the rush of the age is toward the city; if our best blood is being poured in there; if the city is the great battle-ground toward which the armies of Christ and anti-Christ are pressing; if we are so adapted for the field, what are we doing to possess this goodly territory? Our people have been slow to see a good thing. The splendid opportunities of a half-century ago, to enter the cities of the East have passed away forever. It remains to be seen if we shall be the "country people" of the West also. If so, our history is already made, for the church of the city is the church of the future.

Something has been done in the last decade, but it is only a feeble beginning. We must lay the city's cry on the hearts of our moneyed men. We need men, consecrated men, more than plans; and money more than gilded words. We need enterprise, forethought and concerted action among our city churches. We need the moral and financial support of consecrated men, who will say, "Go ahead, and we will stand behind the enterprise." We need more faith in God and His people. The words of the Master, "According to your faith, so be it unto you," are especially true of such work. Our Methodist brethren take them literally, and build a fifty thousand dollar church on a ten thousand dollar subscription list, and they raise the money, too, on dedication day. We may confidently expect the moral and financial support of the community where the church is located, and when a third of the money is in sight, it is time to begin.

Our large city churches need the mission-planting spirit. It is essential to their life. "He that watereth shall himself be watered," is as true of churches as of individuals. There is latent power in all our churches—undeveloped Christians because the places are all filled; they cannot grow, for they are crowded out. If they remain, their example will be disastrous to the home church. Placed in a new field, they at

once accept new responsibilities and service. Their example is inspiring and re-acts on the home church. The church that finds no outlet for the inflowing current, will in time stagnate, and other churches will be poisoned by its deadly miasma of selfishness and self-satisfaction.

There need be no fear of the mother church dying from exhaustion. God and nature take care of mothers who rear large families. It is the inflowing and outflowing current that invigorates the church, as the annual rise and fall of the Nile brings surpassing fertility to her shores.

The work of city evangelization is so scriptural, so simple and so natural, that it is a wonder we have not always been at it. It only needs a few simple rules of organization; the enlistment and representation of all the churches; the selection of a mission point; the gift of a lot from some real-estate dealer who knows the value of a church near his allotment; a small chapel; a Sunday-school organized; a meeting held; a church established; a pastor called; the nurturing care of the mother church; and the work is done. A little confidence is all that is needed. A handful of brethren, who will put their heads, hands and pocket-books together, can give the confidence, and it won't cost them very much either.

Brethren of the Disciples, the day of opportunity is upon us. It is the "nick of time." Cities will not always grow. Lots may not always be had for the asking. Communities will not always be destitute of churches. Shall we be equal to the emergency?

In conclusion, shall we not say with Dr. Guthrie, "I bless God for cities?" I recognize a wise and gracious Providence in their existence. The world had not been what it is without them. Cities have been as lamps of light along the pathway of humanity and religion. Within them science has given birth to her noblest discoveries. Behind their walls freedom has fought her noblest battles. They have stood on the surface of the earth like great breakwaters, rolling back the swelling tide of oppression. Cities have been the cradle of human liberty. Having, therefore, no sympathy with those who, regarding them as the ex-

crescences of a tree or the tumors of a disease, would rase our cities to the ground, I bless God for the cities. I think it is Strong who says, "The first city was founded by a murderer." From that day to this, sin and violence and crime have ever defiled the city. It shall not be always so. Where sin abounds, grace shall much more abound. The stronghold of Satan shall yet become the city that hath foundations, whose builder and maker is God. For when the last great battle is fought and the last victory won, the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads. John then saw, by the eye of faith, a city which he calls the Holy City. Sin was not there. Death was not there. Tears were not there. The voices of sorrow and sighing were gone forever. He saw the host of the redeemed clothed in white garments. He heard their song, breaking on the shores of eternity like the voices of many waters. O, glorious company of the redeemed! O, city of the Jasper Gate! He cries in rapture, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates—into THE CITY!"

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